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Serving the Catholic communities of Imperial and San Diego counties.

Vol. 69, No. 38

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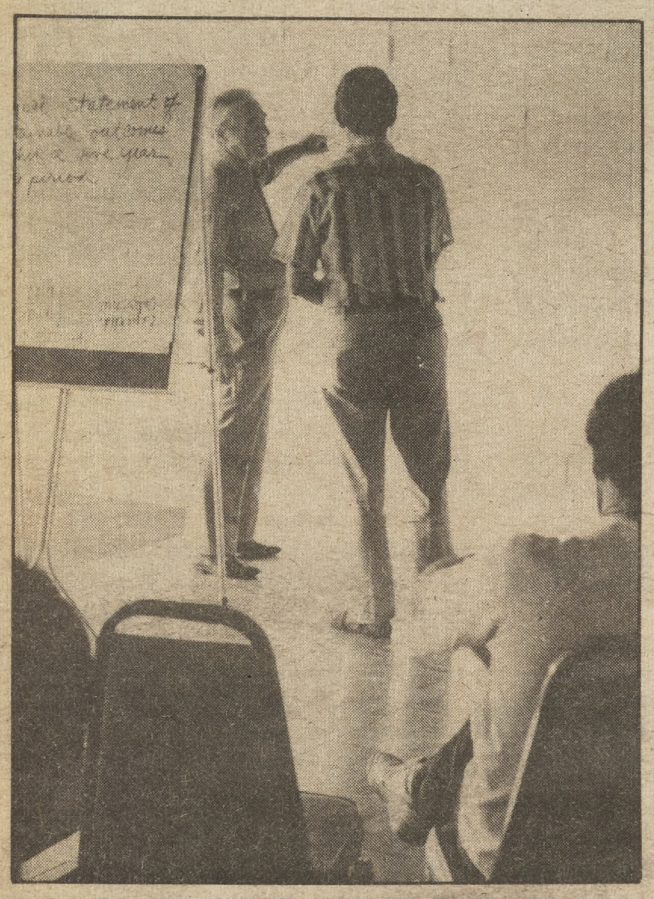
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VALLEY DEAN—Father Mark A. Medaer, pastor of Our Lady of Guadalupe Church, Calexico, reviews goals established by the Imperial Valley Deanery council.

'The desert is blooming'

Imperial Valley gets 5-year plan

By Deacon James Steinberg

SANTEE — A five-year plan for evangelization and the future of the Roman Catholic Church in the Imperial Valley took shape on dozens of five-by-seven-inch index cards taped to the walls of a conference center here.

Joining Father Mark A. Medaer, pastor of Our Lady of Guadalupe Church in Calexico and vicar forane (dean) of the El Centro Deanery, for the three-day meeting Sept. 15-17, were the priests, Sisters, and lay leadership of the Church in the Imperial Valley.

UNDER the direction of Father Daniel Dillabough, secretary to Bishop Leo T. Maher and diocesan director of vocations, the deanery council met to define its identity as a "community of parishes united with the bishop of San Diego in communion with the Universal Church under the bishop of Rome" and its mission to "call people through Sacred Scripture and Tradition to witness to the mystery of the life, death and resurrection of Jesus Christ."

But it is to the future that the deanery council is looking, so that as they "prepare for His coming in glory," the parishes of the Imperial Valley will, through word and sacrament, "evangelize their people in a loving Christian environment through education, especially in Catholic Tradition, social action, justice, and good sacramental and liturgical celebrations."

Under Father Dillabough's guidance, the deanery council members discussed their expectations for the future and the barriers — human, financial, a lack of other resources — which stand in their way. With that information, they defined, edited, and redefined *attainable* goals through 1986, and began to discuss ways to implement those goals within the next year.

"THIS SAME process is functioning in a number of dioceses, and we use it in the seminary to nail down specific targets and goals," said Father Dillabough. "It's easy for people to articulate what has to be done, but this calls them to accountability and forces specificity and immediate action."

Why did the clergy, Sisters, and laity of the Imperial Valley draw up what amounts to a master five-year plan for their deanery council? What prompted them to commit their time and resources to an overhaul of virtually everything the Church does, and to set out into uncharted areas as well? And why an intense program to evangelize *all* Catholics in the Valley from birth to death and to reach out to the entire community with a broad range of ministries and related social programs?

"Everything in the Valley is so complicated because of its basic philosophy," said Father Medaer. "People do not come to stay. They hope to make a living and leave again, whether workers, farmers, or priests. The Imperial Valley is the mission of the Church of San Diego.

"BISHOP MAHER has seen to it that the young priests are assigned here, so that they become aware of our needs. They give their enthusiasm and teamwork; the same goes for Catholic Community Services. But there are deep social and economic problems here, and so many different groups of people — farmers, field workers, migrants, illegals, businessmen, the rich, the poor — that you have to have an overall vision, a vision grounded in the here and now, but a vision which gets us together as a community and sends us salvation through our

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Sister Susan, OP: prioress at 33

By Deacon James Steinberg

SAN DIEGO — When she was elected prioress general of the Dominican Sisters of St. Catherine of Sienna last June, Sister Susan Mary Snyder was not old enough to assume her duties.

The Code of Canon Law stipulates that the prior of a Religious order be at least 35 years of age, and Sister Susan is two years short of that. The Dominican Sisters of Kenosha, Wis., had to appeal to the Milwaukee archdiocese, which then forwarded their request to the Vatican's Sacred Congregation for Religious and Secular Institutes; permission was granted, and Sister Susan became one of the youngest prioresses in the Roman Catholic Church.

SISTER SUSAN visited her parents in San Diego last month, where they are parishioners at St. Mary Magdalene Church. She named Msgr. Daniel O'Donoghue, former pastor, and Father Thomas F. Byrne, his assistant at the time, as influencing her decision to become a Religious; Mrs. Carl Peters, a former CCD teacher at St. Mary Magdalene, was also "instrumental in helping me in the vocation decision," she said.

"I made my final profession at my home parish, the first member of my congregation to be professed in a place other than the Motherhouse," she said. "Monsignor (William) Bolger officiated. It was a wonderful experience for all my family."

Sister Susan chose the Religious life when she was 17, but it was not a sudden decision. "The question for me was how I could be the person God wanted me to be, how I could be the best Christian," she said. The example of the saints, especially St. Dominic, was a strong influence upon her, and she finally chose the Dominicans because of their "tradition and long history in the Church."



Mark Ryland photo

Sister Susan Snyder, OP

WHETHER BY CHANCE or by providence, Sister Susan became a postulant — "a year of learning, praying and deciding" — and spent another two years — "a more intense experience" of prayer and discernment — at the Dominican Motherhouse in Kenosha, the town where she was born.

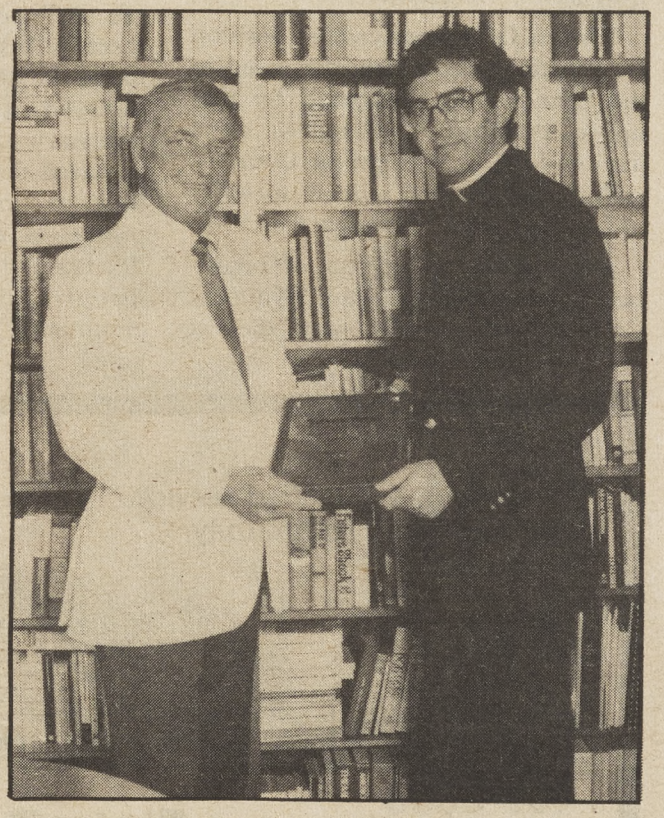
After her final profession of vows, Sister Susan began maternity work in the local hospital her order runs, the very same hospital in which she was born. Dominicans only formally vow obedience — "to the Church, to God, to the constitutions of the order and to the major superior" — but the other two evangelical counsels (poverty and chastity) are "both implied and understood in the vow of obedience," she said.

As prioress general of her congregation, Sister Susan says she is "first among equals," and although she does have the final say, the "demands

Please turn to page 6

World Food Day endorsed

Bishop Leo T. Maher has added his endorsement to the first World Food Day, to be observed Oct. 16 as a commitment to ending worldwide hunger and that food is a basic human right. Two dozen religious and civic organizations have endorsed the event in San Diego, including the Padre Hidalgo Center, the Newman Center at SDSU, Christ the King Church, the diocesan Peace and Justice Commission, and the diocesan Schools Office.



GRANT AWARDED—John Hansel of Grolier Publishing presents Father Dennis Clark, diocesan superintendent of schools, with a $30,000 grant to benefit diocesan parochial school students and teachers.

Briefs

LEADS SENATE — Mercy Sister Doris Gottemoeller of Cincinnati offered the opening prayer of the U.S. Senate Sept. 24 and asked that its members "always cherish the weak" and seek out the powerless, "helping them to lead lives of human dignity." Sister Gottemoeller is one of only three women ever to lead the Senate in prayer, according to the Mercy Sisters.

NEW TABLOID — A new Catholic newspaper, *Catholic New York,* made its debut Sept. 22. The 88-page first issue of the New York archdiocese's new tabloid weekly was presented to Cardinal Terence Cooke in a ceremony at the archdiocese's Catholic Center. The paper, edited by veteran Catholic newsman Gerald M. Costello, is the successor to *The Catholic News,* which folded June 25.

MISSING PERSONS — Speaking on behalf of the relatives of 1,026 missing persons, the San Salvador archdiocesan legal aid office, Socorro Juridico, said the government was responsible for "this drama" of disappearances and asked international pressure to end the situation. The office is attributing the disappearances to security forces. Close to 30,000 civilians have been killed in the last two years in political violence by guerrillas and government forces.

'A GOOD IDEA' — Despite criticism from the Moral Majority, plans by *Reader's Digest* to condense the Bible have met with approval from Canadian Catholics. The Moral Majority recently condemned the magazine's plans, calling them "hellish" and predicting that Catholics would "join the outcry." However, Jesuit Father Angus Macdougall, executive secretary of the Ontario Conference of Catholic Bishops, said the new shorter version may be a good idea.

People

Auxiliary Bishop John N. Wurm of St. Louis was named bishop of Belleville, Ill., succeding **Bishop William M. Cosgrove,** 64, who resigned.

Sandra O'Connor, whose position on abortion was widely discussed in the Senate, was confirmed by that upper chamber of Congress as a justice of the U.S. Supreme Court — making her the first woman member of the high court. The vote was 99-0.

Alma Herger, director of organization services for the National Council of Catholic Women, died at age 60 in San Francisco.

BOMBING CONDEMNED — The Peruvian Bishops' Conference has condemned the dynamiting Sept. 19 of the residence of American Maryknoll Father Albert Koenigsknecht, head of the prelature of July. Father Koenigsknecht said he and another priest, Mercedarian Father Lizardo Alzamora, were shaken from their beds by a dynamite blast at 1:20 in the morning. The front of the residence was destroyed, but no one was injured.

Vatican

CHURCH LOANS — The Vatican's Congregation for the Clergy has allowed U.S. bishops or religious superiors to begin transferring Church property or taking out loans up to $1 million without prior permission from the Holy See. The new limit will ease paper work for religious superiors and bishops, who are usually responsible under Church law for selling Church property or incurring Church debts.

SYNOD'S THEME — Pope John Paul II has chosen "Reconciliation and Penance in the Mission of the Church" as the theme for the 1983 world Synod of Bishops. Archbishop Jozef Tomko, general secretary of the Synod of Bishops, said the pope chose the theme "after a vast consultation with the entire Church." The theme of penance and reconciliation would be examined at the synod "as lifestyle and as sacrament."

TOURISTS CAUTIONED — Tourists to developing nations must not have "feelings of superiority toward the population which welcomes them," said Cardinal Agostino Casaroli in a letter written on behalf of Pope John Paul II. The cardinal, papal secretary of state, wrote to the World Organization of Tourism during its general assembly in Rome. "If an adequate spiritual formation is lacking...tourism, instead of becoming a privileged way of developing some social sense, can be reduced to an alienation of the person, an abuse of the hospitality offered," said the cardinal.

NOT ALONE — In a 51-page opinion, the court panel which convicted Mehmet Ali Agca said the 23-year-old Turk did not act alone in planning the May 13 attempt on the life of Pope John Paul II, but that there is insufficient evidence yet to name the others who may have been involved. "But with honesty, it is necessary to admit that the evidence acquired does not permit one at this time to unveil the identity of the promoters of the conspiracy nor to determine what objectives were directly linked to the eventual elimination of the pontiff," said the panel.

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Bishop Leo T. Maher:

Saturday, Oct. 3, El Centro, Mass, Imperial Valley Bilingual Congress, Imperial Valley College, 4:30 p.m.

Sunday, Oct. 4, Brawley, 25th Anniversary Mass, Our Lady of Perpetual Help Church, noon.

Tuesday, Oct. 6, Los Altos, meeting of the Episcopal Committee of Alta/Baja California, Jesuit Retreat Center, 10 a.m.

Wednesday, Oct. 7, Los Altos, meeting of the California Catholic Conference, Jesuit Retreat Center.

Father Daniel Dillabough
Secretary

Bishop Gilbert E. Chavez:

Saturday, Oct. 3, El Centro, Religious Education Congress, Imperial Valley College.

Sunday, Oct. 4, San Diego, Mass, Our Lady of Angels Church, 1:30 p.m.

Clergy Appointments:

Father Amador Lopez, OMI, appointed pastor of St. Anthony of Padua Church, Imperial, effective Oct. 11.

Father John Wheeler, pastor of St. Thomas Indian Mission, Ft. Yuma, transferred as pastor to St. Elizabeth Church, Julian, effective Oct. 11.

Father Alphonsus Ryan, transferred from Immaculate Conception Church, Old Town, to St. Thomas Indian Mission, Ft. Yuma, effective Oct. 11.

Father Elias Sanchez appointed associate at Holy Trinity Church, El Cajon, effective Oct. 11. He will celebrate a Spanish Mass each Sunday in El Cajon and each Saturday in San Marcos.

Father Joseph Kauyen appointed chaplain to the Vietnamese people in the diocese, effective Oct. 11.

Father James H. Reed, SJ, in residence at St. Columba Church. He will teach Latin at St. Francis Seminary.

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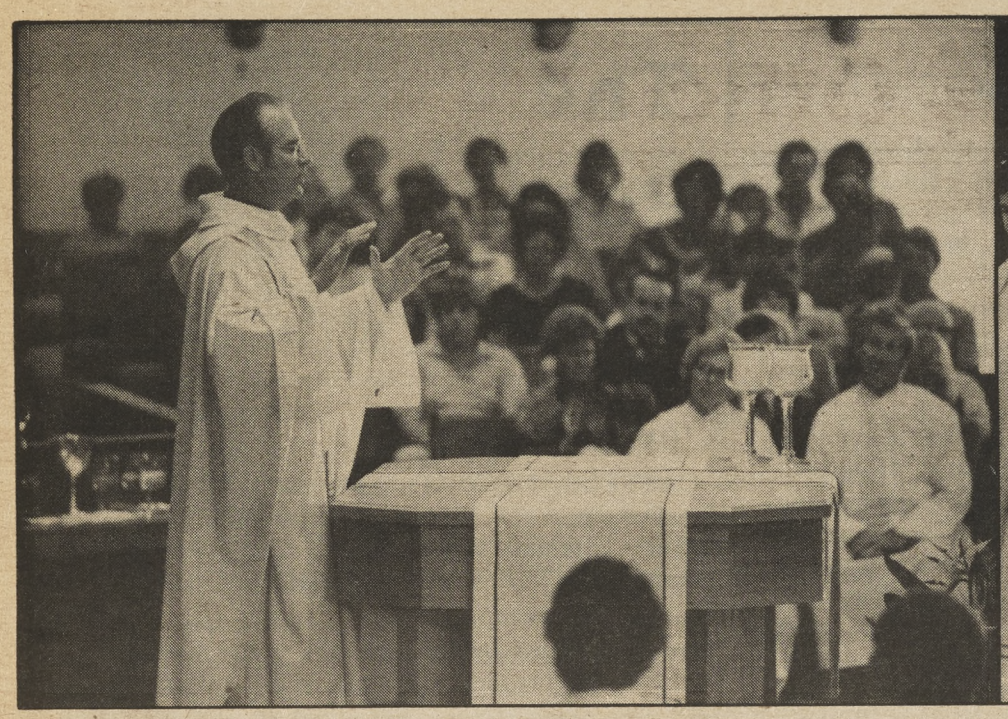
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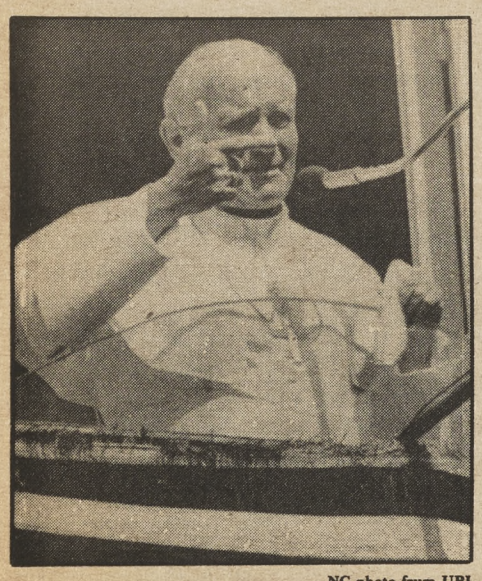
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WEEKEND CELEBRATIONS—San Rafael parish in Rancho Bernardo celebrated its feastday at all Masses this past weekend. Photo at left shows Father William Savord, who has been pastor since the parish was formed in 1974; the church itself was dedicated in February 1980. The 25th anniversary of St. Therese parish was celebrated this weekend, and special guests (right photo) at the anniversary Mass were, from left, Archbishop John R. Quinn of San Francisco, the second pastor; Bishop Leo T. Maher; and Msgr. Sean Murray, who has been pastor since 1972.



NC photo frum UPI

PAPAL PROTECTION — Pope John Paul II stands behind a new bullet-proof shield at his Castelgandolfo summer residence.

Encyclical may irritate economic conservatives

By Liz Schevtchuk

WASHINGTON (NC) — Pope John Paul II's new encyclical, *On Human Work,* belongs to the world and thus cannot be read too closely to reflect specific situations in the United States or anywhere else, according to Msgr. George Higgins, former U.S. Catholic Conference (USCC) secretary for special concerns and longtime labor activist.

And the pope's views are likely to be at odds with those of some Western economic conservatives, Msgr. Higgins added, because the global picture is emphasized and the primacy of man over economic systems or theories is the central theme.

BOTH MSGR. HIGGINS and Msgr. Francis J. Lally, USCC secretary for social development and world peace, said the document also goes beyond more than just labor as understood in the sense of industrial, blue-collar workers. Rather, they said, it relates to anyone who works, as an employee, employer, or in some other capacity.

Moreover, both "rigid" capitalism, which makes a "dogma" of private ownership of the means of production, and state collectivization which abuses human rights (Marxism), are criticized by the encyclical.

On Human Work also discusses the rights of workers to organize into unions or associations, strikes, just wages, health care for workers, and adequate compensation for families.

THE POPE likewise cites automated production, high energy costs, pollution, and political demands of people in lesser developed nations and warns that these will require changes in economic systems and distribution of the world's work, including the unemployment or retraining of skilled workers and a decreased or more slowly accelerated increase in the standard of living for people in developed nations.

Such views are likely to prove unpopular with economic conservatives, said Msgr. Higgins.

The pontiff's comments on unions' political involvements and strikes also are likely to be misunderstood in such Western developed nations as the United States, he said.

"UNION ACTIVITY undoubtedly enters the field of politics, understood as prudent concern for the common good," the pope wrote. "However, the role of unions is not to 'play politics' in the sense that the expression is commonly understood today. Unions do not have the character of political parties struggling for power; they should not be subjected to the decision of political parties or have too close links with them."

According to Msgr. Higgins, "He's not saying the AFL-CIO shouldn't have a political committee." What the pope means is that a union should not take its orders from a political party and be a direct branch of the party itself, Msgr. Higgins said.

While the pope also reaffirms the right to strike, he warns against abuse of that right and says it is necessary to ensure the public's well-being and maintenance of public services during a strike, by legislation if appropriate.

THE ENCYCLICAL'S emphasis

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Coronado Journal photo

INVITATION—Coronado residents, from left, Rev. James Hallerberg of Resurrection Lutheran, Shirley Bryan of St. Paul's United Methodist, and Frank Osgood of Sacred Heart Roman Catholic ready "A Christian Invitation."

Coronado's churches extend 'invitation'

CORONADO — The seven Christian churches and two U.S. Navy base chapels in this community combined efforts Sept. 19 and extended "a Christian invitation" to all residents to attend the church of their choice.

Volunteers from each of the churches left over 8,000 invitational questionnaires on doorknobs of private residences and apartments, urging the residents to either come to church or fill in a business reply card for more information on their local denominational church.

Participating were Coronado Baptist and the First Baptist Church; Sacred Heart Roman Catholic; Christ Episcopal Church; Resurrection Lutheran; the two Navy base chapels; St. Paul's United Methodist; and Graham Memorial Presbyterian Church; also First Church of Christ, Scientist.

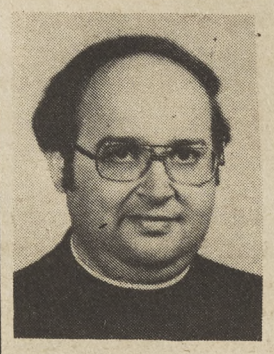
Volunteers gathered first for a continental breakfast and an ecumenical service of the word before fanning out over Coronado on their door-to-door campaign, which also included moored boats with permanent residents.

The chairman of the project was Frank Osgood, a parishioner at Sacred Heart Church and a candidate for the permanent diaconate, now in his fourth year of studies leading to ordination.



Mark Ryland photo

FLEET BLESSED—With children in the lead, over 300 parishioners of Our Lady of the Rosary Church (Italian national parish) processed to Harbor Drive Sept. 20, where Father Vincent M. Posillico, CRSP, gave the traditional yearly blessing to the vessels which make San Diego their home port.



Editorial

By Brother William Bilton, CJM

Serrans synonymous with vocations

As one drives north from San Diego to San Francisco, high rocky cliffs drop into the sea. The ocean surf booms and scatters foam and spray against the dark footings of the cliffs. Quiet bays and sheltered coves and golden beaches alternate with stony peaks thrusting boldly into the sea.

Paralleling the shore—above the cliffs—is a modern highway still called by a centuries-old Spanish name, El Camino Real—The Royal Highway.

The original Camino Real was the primitive road that linked together the Franciscan missions founded by Fray Junipero Serra. Six years before the American Revolution, in 1769, he founded the Mission San Diego de Alcala. In the following decade, he established eight other missions in what is now California.

In 1938, an organization was formed called the International Serra Club. Taking inspiration from the missionary zeal of Fray Junipero Serra, the members of the Serra Club devote themselves to helping foster vocations to the diocesan priesthood and Religious life through prayer and encouragement. They meet on a regular basis, to strengthen their Christian ideals by means of mutual support.

Serra has its headquarters in Chicago, but it is international, with members in Europe, Mexico, South America, and other parts of the world.

The Serra men of the Diocese of San Diego are dedicated men. Many of them are prominent in the local business community. They all have work which involves serious responsibilities and importance.

Yet, they have a deep interest in the priesthood and Religious life and in perpetuating these lifestyles in our diocese.

Serrans give a considerable amount of time and talent and energy to helping provide priests and Religious for today's Church.

In the decade of the seventies, when there was so much turmoil in the world—and in the Church—and so many crises of identity, the men of Serra were notable in their loyalty to the ideals of the priesthood and Religious life—and to the work of promoting these vocations.

Fostering vocations is not an easy task. It is a task that takes years — and patience, good judgment, and skill with people. It is a task that takes years to awaken interest, make contact, screen, encourage or dissuade.

Such work falls to vocation directors in Religious communities and dioceses. In San Diego, diocesan vocation director Father Daniel Dillabough, and his counterparts in Religious communities, can be happy they have the outstanding support of such fine men—the Serrans.

Fray Junipero Serra sleeps far from his home in Spain, beneath the floor of San Carlos Borromeo, in Carmel. Many of the Indians he served have vanished. But the dreams he had remain in the litany of his California missions—dreams of making even the poorest men and women better; happier here and hereafter.

We believe that the men of Serra do honor to his memory, as they encourage and support young men and women in their dreams to spread the Kingdom of God and to serve their brothers and sisters in Christ.

Southern Cross

Official newspaper of the Diocese of San Diego. Published every Thursday except the first Thursday in July and the last Thursday in December. Subscription price: $12 per year.

Publisher ..... Bishop Leo T. Maher
Editor ..... Brother William Bilton, CJM
Assistant Editor ..... Deacon James Steinberg
Production Manager ..... Gerald Korson
Photographer ..... Mark Ryland
Advertising ..... Patricia Gray
Circulation ..... Darcy Houseman
Administrative Assistant ..... Elsa Y. Anraku

Offices:
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Mailing Address:
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Second-class postage paid at San Diego, Calif. (USPS 505-660)

Letters . . .

'Disappointed'

As a movie goer I am disappointed in the review of *Arthur* (SC, Sept. 17) which describes the protagonist as "likable, charming, lovable, funny, and most of all, believable." I personally do not see any redeeming features in this film from an aesthetic point of view which is, I suppose debatable.

But it is as a certified alcoholism counselor that I am dismayed. Drunkenness is a terrible, devastating disease throughout the world and in our country. A drunk person is not — I repeat, *not* — "likable, charming, funny...believable." No film that portrays drunkenness or alcoholism in such a light deserves the praise accorded to it by Brother Bilton's review.

Isn't it pathetic that the Catholic press takes a mighty stand against, say, hand guns, and more than tolerates a greater killer and destroyer of individuals and families? We all enjoy a good laugh, light entertainment — but there are some topics such as drunkenness that have no redeeming values.

Father Warren Rouse, OFM
Oceanside

'Wrong is wrong'

The U.S. Senate voted 99 to 0 to approve Mrs. O'Connor as a new associate justice, in spite of her pro-abortion record.

This country urgently needs another religious leader like the late Archbishop Fulton Sheen who once said, "Wrong is wrong even though everyone is wrong; right is right even though no one is right."

It is sad to note that Catholic politicians, leaders, and press had a "ho hum" attitude on this appointment.

R.Z. Holmes
San Diego

'Thank you'

Thank you for the splendid coverage you gave our Secretaries' Pot Luck and guest speaker, Father John Howard, CJM.

On behalf of the secretaries, housekeepers, and guests who attended, and those of our number who were unable to attend, I wish to thank you most sincerely.

(Mrs.) Terry Bulat
Parish Secretary
Blessed Sacrament Church

'Grateful'

Three years ago, I started receiving the *Southern Cross*. I had not requested it and was puzzled by its weekly delivery. Then when the bill came, I was perturbed. I had not read your paper, and was not interested.

The paper was persistent, however, and dutifully each week it arrived with my weekly mail.

About a month ago I was hungry for reading material. Having had a spiritual rebirth, I picked up and read the entire paper.

I've read it each week thereafter, fully enjoying your articles and interesting authors and stories.

I'm grateful for your paper not giving up on me. Enclosed is a check for three years of your devoted service.

James Reiser Jr.
San Diego

The Pope Speaks



A 'just solution'

CASTELGANDOLFO, Italy (NC)—Pope John Paul II called Sept. 27 for a "just solution" to conflicts in Northern Ireland and indirectly praised the planned resumption of U.S.-Soviet disarmament talks.

In his last noontime Sunday Angelus talk at the papal summer residence before returning to the Vatican Oct. 4, the pope also prayed for his native Poland and described work as "collaboration with God in the perfection of nature."

Recalling his September 1979 visit to Ireland, Pope John Paul spoke about "the great suffering of the Church and society on the Emerald Isle."

He said his call for peace during a stop in Drogheda near the border with Northern Ireland, "is even more topical, when one realizes that already 10 young men have died in so-called hunger strikes and while the number of other victims of disorders and fratracidial violence is increasing."

The pope praised those who are working to end the political conflict, which mostly pits Catholics against Protestants, and asked the Angelus crowd to pray "that the situation of tension may find a just solution."

The Catholic minority in Northern Ireland generally favors an end to British rule while the Protestant majority favors continuation of British rule.

The pope began his official day at 8 a.m. with Mass for about 500 representatives of more than 20 Catholic movements.

Liturgy



By Father Raymond G. O'Donnell

As long as it takes...

The other night in class I was explaining the Church's belief that in the readings God speaks to His people and nourishes their spirit, and that Christ is present among the faithful through His word. No sooner had I finished the sentence than a hand flew up in the back of the room. "How," questioned the student, "can God speak to us and nourish us when we have no time to think about what He has to say?"

You just cannot properly celebrate a liturgy of three readings, a responsorial psalm and homily, prayers of intercession, praise and thanksgiving, songs and silence, and a Communion rite where almost everyone present receives (hopefully from the chalice, too) in a 45-minute time slot! Good liturgy *demands* an approach that is leisurely and reverent. For example, when the priest-celebrant invites us to pray, the liturgy envisions that there will indeed be a period of silent prayer before the priest prays in our name.

For me, there is nothing more irritating than having been struck "right between the eyes" by the first reading and not having a moment's peace to integrate what I've heard. To really *respond* to God's word (Responsorial Psalm) I must first have the opportunity to *meditate* on the word. (I need at *least* a full minute or two to accomplish this.)

The same is true for the time after Communion. Give me some quiet time for contemplation, or let me join in singing a beautiful song of praise and thanksgiving, but don't violate these important, life-giving moments with announcements from the bulletin or a plea for teachers (there is provision for these things after the Closing Prayer).

How long should our Sunday Liturgy last? As long as it takes...to gather, to sing, to pray, to listen, and to integrate what we have heard and done together. If well done, an hour is not too long; if poorly done, 15 minutes will seem an eternity.

Our Christian Way of Life

By Enid Lanyon

Innocence can be intimidating

There are times when one cannot help but wonder what private devil drives people to do the things they do. The steadily increasing effort to corrupt even the most innocent among us sometimes appears to be a calculated and well-organized attack on the underpinnings of our society.

What are we to say to child pornography, or the "incest-and-adult-child-sex-are-good" trend but that there is evil in the world to which innocence is an unbearable threat? Unfortunately the faces of evil are very much like our own. They may, in fact, be our own.

IT IS USUALLY only in its extremes that we recognize evil for what it is. The subtle, insidious, "white" falsities slip by us daily and we may even defend them. Harmless, minor, not worth worrying about, they nevertheless compromise and entrap us to be more tolerant of other, rather less harmless, more noticeably aberrant habits or attitudes, even though we may not yet condone the "major" evils.

And we tend to denigrate or make fun of those who do not share our so-called tolerance. But each compromise opens the door to another, each new acceptance of another breakdown in our moral structure makes it that much easier to accept the next, more serious one. We need very much to know where we stand — and to stand there!

We may shrug — like the experts consulted on the incest-child-adult-sex issue — and say that only a handful of people are promoting the idea, but what does that matter when the idea has been aired on national networks and printed in popular magazines and daily newapapers? The idea will be discussed by thousands of people, and each discussion will render it less shocking, less foreign to us, and sooner or later someone will begin saying "So what?" and move toward condonation.

WE HAVE, I THINK, to recognize that corruption of innocence is not only attractive to evil, but a driving urge. Goodness and innocence stand like accusers to the ungodly. Even if our cooperation with evil is still only slight, goodness throws it into relief so that it nags and makes us uneasy.

That was why Jesus is so difficult to accept in the depths of our hearts, and so hard to follow steadfastly. I have often thought that it was not so much what Jesus said that drove the Pharisees and scribes to seek His death, but His incorruptible innocence.

He was not ignorant of sin. He recognized evil and it recognized Him. He was, in fact, more aware of it than anyone else. As St. Paul says, He *knew* sin and yet was totally untouched by it. He was — and is — a terrible indictment of sin even while He loves and forgives the sinner. Such goodness calls to all the best in us and when the best is compromised by evil, His presence can be unbearable.

THE GREAT EVIL, of course, is the inability or the unwillingness to love, and it compromises us all. and so each of us, in our own way, is accused by real goodness and by innocence. Some of us, probably most of us, cannot resist challenging virtue in the hope of finding some flaw. "You see," we laugh, "you are just as bad as we are!"

We are often irritated when someone challenges *us* on a point of moral principle or points up our area of compromise, and itch to discredit him or her in turn. Little by little we cooperate with the destructiveness that is evil's calling card. Little by little we help spread the contagion.

If we who are Christian cannot stand straight before the innocence and incorruptibility of Jesus, who ever will?

Ins and Outs

By Most Rev. Norbert F. Gaughan
Auxiliary Bishop of Greensburg, Pa.

Communicating our priorities

Some people like telephones. They're a way to reach friends, keep contact between families, and share news. For others, the telephone is an instrument of the devil. The wrong people call at inopportune times; salesmen, hustlers, or careless people with wrong numbers. Some priests have private phones for personal conversations; it's the rectory phone that gets to them. Why?

Jokes are made about people calling the rectory for the time of the Masses, or (in the old days) confessions. A few parishioners are irritated when the person who answers says, "Father is eating, would you call back?" Pastors particularly are hassled by phone salesmen with special deals. Many times people, non-parishioners or out-of-state, phone to ask the priest then and there to drop everything and send a baptismal or marriage certificate.

THE PHONE INTERRUPTIONS priests dread most are those about setting a wedding date (no previous contact), arrangements for baptism, or (as is the case in a few dioceses) asking the priests to issue a note stating the caller is a Catholic in good standing who can act as sponsor for baptism or confirmation. Coming close is the mother who wants to arrange the wedding for a daughter, who is herself too busy to stop in and personally make the arrangements.

An irritating call is from people desirous of registering in the parish by phone. They grudgingly admit they've been in the area two years, but are only registering now. Why? To have their children attend the parochial school, or arrange for confirmation, or possibly to "get an annulment from my previous marriage, so please send me one."

Such phone messages only aggravate more the morale of the parish priest, already at a low level. Much of his decline in job satisfaction can be attributed to too many hassles over the phone about Church laws which are impossible to explain, especially via phone. Many priests will tell you when they try to apply Church rules about requirements to be sponsor for baptism (confirmation), they get a lot of flack.

Other phone problems come from an abuse, created knowingly and wrongly by priests who allow a Protestant to receive Communion. These kind souls feel since ecumenism has opened all doors, they'll do their part, which causes difficulties for others. When a divorced and invalidly remarried Catholic wants to go to Communion and cannot, but has seen a Protestant receiving Communion at his or another parish, how can it be explained that "it's not allowed?"

If there is a morale problem with priests (and there is), should we do away with phones? Not at all. Possibly someone ought to address the contradictions of disciplinary rules. But it's not the telephone that's at fault. The larger issue is of the Church communicating its priorities. That task needs much more work at every level within the Church.

The Sunday Readings

By Deacon James Steinberg

The vineyard of the Lord

October 4, 1981, Twenty-Seventh Sunday in Ordinary Time. Isaiah 5:1-7; Philippians 4:6-9; Matthew 21:33-43.

There is a very close connection between our first and third readings for this Sunday, because both Isaiah and St. Matthew elaborate on the basic theme of Israel as the vineyard of the Lord. but more importantly, they both stress the *action* of God in salvation history as a here-and-now event; He is a personal God who continually calls us to faith, repentance, and conversion.

It is interesting to speculate whether the "friend's song" Isaiah refers to is actually an echo of a contemporary ballad of the eighth century before Christ. It is obvious, of course, that in the present context the "friend" is God and the "field" upon which He has lavished so much love and care is the House of Israel which has so often failed Him.

"WHAT MORE WAS there to do for my vineyard that I had not done?" asks the Lord. He has done everything and more, yet the harvest of grapes is wild and sour. In His anger the Lord promises to bring the vineyard to ruin, and we know that during the next two centuries Israel suffered invasion, destruction, and, finally, exile.

Is our response to the Lord's love any different? We have been lavished with His graces, encountered Him in the sacraments, been nourished by the Eucharist, nurtured by His Body the Church, yet how often is the harvest *we* reap like the wild and sour grapes Isaiah complains of?

Our responsorial psalm (Ps. 80) continues this theme of a "vine from Egypt" first transplanted and then laid waste and desolate. But it ends with a plea for mercy and redemption and an ultimate trust in Him who both gives and takes away: "Give us new life . . . restore us; if your face shine upon us, then we shall be safe."

IN HIS LETTER to the Philippians, St. Paul reminds us of the "friend" and his vineyard. A missionary bishop who established many local churches among the Greeks, the apostle regards his converts with the same solicitude a father has for his children.

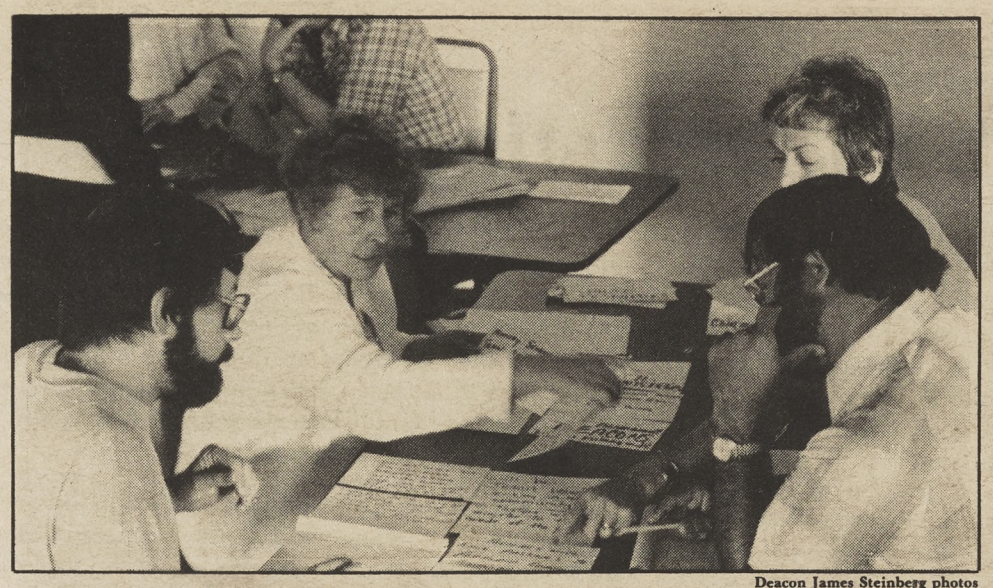
He encourages the new Christians to be steadfast in their faith and to "dismiss all anxiety from your minds." Inasmuch as they now live in the Lord Jesus who has triumphed over this world and death itself, there is nothing to fear; His triumph has become ours.

They are to put on the virtues and direct their lives toward all that is true and honest and pure and worthy of Christians in whom the very Spirit of God now dwells. And although we look to the world to come, even now "God's own peace, which is beyond all understanding, will stand guard over your hearts and minds."

OUR GOSPEL REFLECTS the growing hostility between Jesus and the official religious establishment. The parable of an owner and his vineyard leaves no doubt as to the ruptured relationship between Israel and her God, and in the murder of the owner's son we even have a prophecy of Our Lord's own death.

Jesus tells them that what has been refused by Israel—"the stone which the builders rejected"—shall nevertheless become the firm foundation for many others. He is continuing last week's parable of the two sons, where again He foretold of strangers who would enter the kingdom ahead of those to whom it was first promised.

Jesus warns the crowd that what we think we have can easily be taken away from us. Lest we become too complacent, it is wise to remember that call and election bring with them the necessity to respond to God and neighbor alike with the same love that has been shown us. Only then will our harvest be sweet and pleasing to the Lord.



Deacon James Steinberg photos

GOAL SETTING—Reviewing and revising deanery council goals are, from left, John Graykoski of Catholic Community Services; Sister Muriel Balch, OLVM, director of religious education at St. Joseph, Holtville; Mrs. Pat O'Neil, Valley catechist; and Steve Vasquez of St. Margaret Mary parish, Brawley.

Valley gets five-year plan

Continued from page 1

ministry to each other.''

''Our isolation has actually worked for us. We're facing up to our problems,'' said John Graykoski, director of CCS in the Valley and secretary of the deanery council. ''If you do not diagnose the malady you cannot find the medicine.''

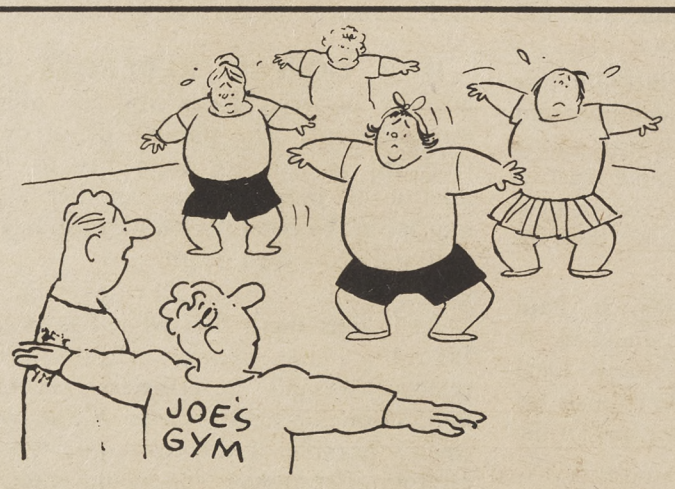
The ''medicine'' finally envisioned by the deanery council after its three-day retreat here involves a set of 19 operational goals and a half-dozen or more specific ''outcomes'' for each, involving human and other resources, ministries, specific programs, and catechesis, both in English and Spanish. They cover everything from crime and gang violence to worship, ecumenical activities, an adult catechumenate, parish outreach, sacramental life, natural family planning, CCD, media, emergency relief, and other services.

''THE CHURCH has to be relevant to all the needs of the Valley, farmers and workers, Mexicans and Anglos, fallen-away Catholics, youth involved in drugs and gangs,'' said Father Medaer. ''There is an abuse of the sacramental system; a majority of the people do not practice their faith in any way whatever but insist on getting married in the Church or having their babies baptized.

''But judging by what is happening now, I'm optimisic. Even if the attendance is less than 10 years ago, our parishes are more alive and vital. The desert is blooming.''



DEANERY COUNCIL—Priests, Sisters, and laity of the El Centro deanery council spent three days drawing up a master plan for the Church in the Imperial Valley. Father Daniel Dillabough, standing, secretary to Bishop Leo T. Maher and diocesan vocations director, facilitated the meeting.



"We've lost half our class since some have started to diet for the Missions!"

Mission Sunday
October 18, 1981

Sister elected prioress at 33

Continued from page 1

of obedience'' require that she listen to others and be open to them. ''There is a challenge in bringing out the best in each of our Sisters,'' she said.

''POVERTY IS NOT so much a matter of having nothing but of being free, open and available to serve others,'' said Sister, though as prioress she does hold the communal property of the Sisters, ''but as a responsibility for others, and not for myself.''

Chastity, too, says Sister, is a matter of freedom, ''of no personal attachments to anyone, a very strong witness to the shortness of this life; giving up marriage and children makes no sense unless there is something else.''

The evangelical counsels of poverty, chastity, and obedience are even more important in a world which questions their values, said Sister. ''I have received so much. I have not given anything up. The vows are gifts and the graces come.''

HER ELECTION as prioress general showed Sister the extent of the love and support within her own community, because she was the youngest professed member. ''Even the novices are older than I am,'' she observed. ''It was the first election I was allowed to participate in and it was completely non-political, not that it is supposed to be.

''We had a week-long biblical retreat given by a Dominican priest first, and we prayed so much. We left the election believing it was God's will. It was beautiful.''

If there is one thing Sister Susan says she has learned in her own discernment of vocation is that ''people, especially our young people, have to be *taught* how to search for the answer.''

IT IS NOT enough, especially at the high school level, to just present young people with pamphlets and printed material about becoming a priest or a Sister or Brother or even choosing marriage or the single state, she said. ''They must be talked to. I think our young people want to be committed to something.''

Folk Faire set

The ninth annual San Diego Folk Faire will be held Oct. 10 and 11 at the Scottish Rite Center in Mission Valley. Featured at the 1981 Folk Faire is the ancient culture of the Philippines, presented as a special festival — Pista Sa Nayon — a village fiesta.

Offered are the foods, crafts, and cultural displays of many nations. The entertainments of some 20 cultures will be presented in full authentic costume. The public is invited to participate in the dancing and festivities.

The San Diego Folk Faire is a presentation of the San Diego County Ecumenical Conference and of the non-profit ethnic and cultural groups that participate in the event. The Faire opens at 11 a.m. and runs to 8 p.m. both days. Donation is $1.50 for adults, 75¢ for children.

Michael G. Kielty
M.B., B.S. (Lond.), F.A.C.S., F.A.C.O.G., K.H.S.

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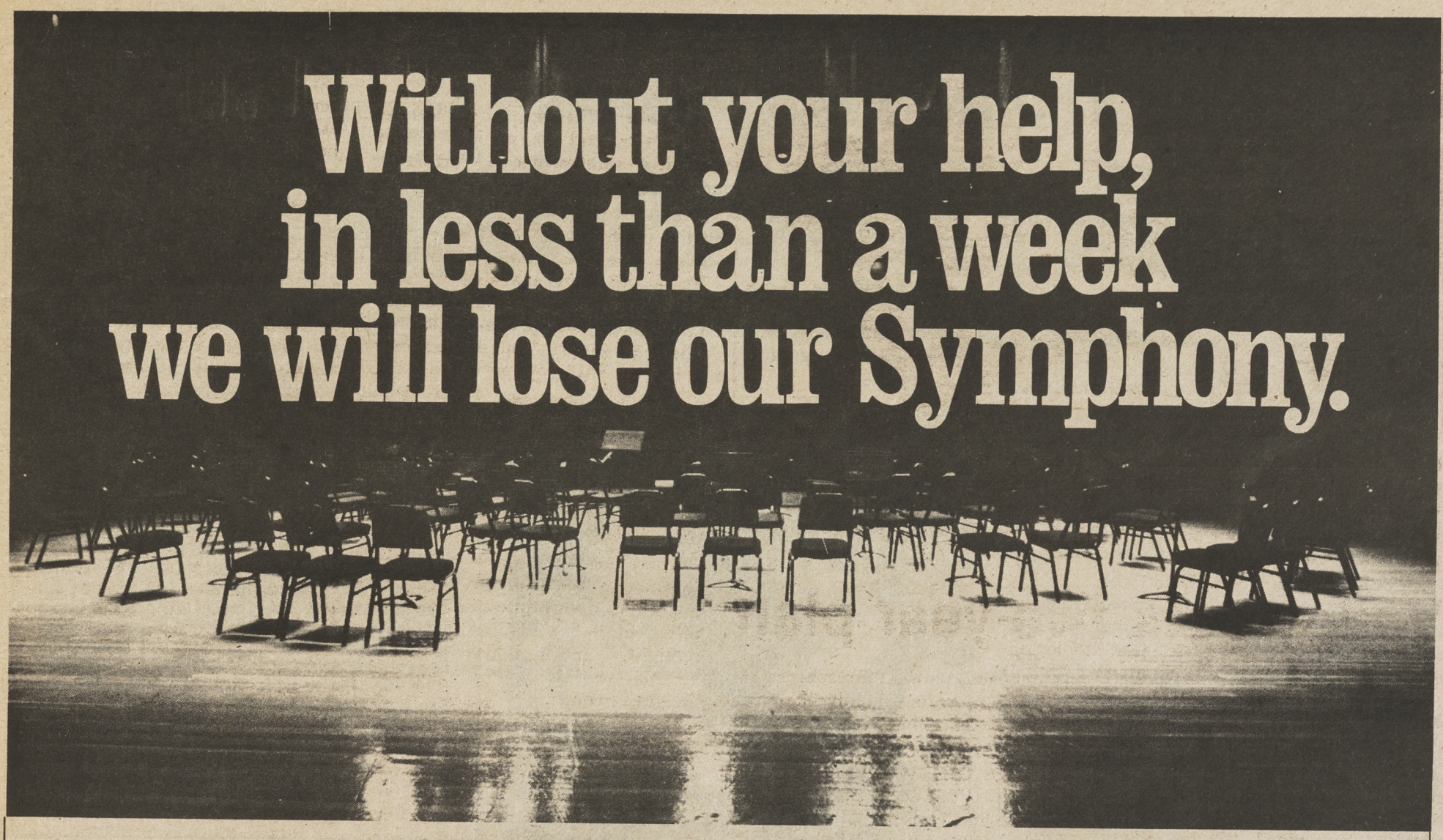




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The San Diego Symphony must raise $250,000 by October 5, or the stage will look like this next month. The 1981/82 Season will never open.

How did this happen?

Delayed Government Funding: Grants which were to have been received this month have been delayed until after the first of the year . . .

Escalating Costs: the 1981-82 budget is up nearly one-million dollars, mostly due to orchestra payroll increases that were committed in the musician's union contract three years ago . . .

Community Support: the necessary increases in contributions have not kept pace with growing costs. Your support now will help change that trend.

Why should you help?

More people attend San Diego Symphony concerts than any other entertainment event. Unfortunately, only 50% of the costs of a concert are covered by ticket prices. As America's Finest City we must keep this cultural option open . . .

It has taken us 55 years to attain major orchestra status and we cannot afford to lose it in ten days . . .

David Atherton, one of the finest young conductors in the world has accepted the challenge of guiding the San Diego Symphony. We cannot lose this opportunity . . .

All the mechanisms are in operation that will prevent a reoccurance of this problem. It has taken years to put these together and we should allow them a chance to work . . .

The Symphony is an irreplaceable element in our quality of life and the disappearance of any cultural organization threatens all of us.

What else is being done?

A massive corporate drive is being undertaken, the Symphony Board of Directors has been asked to immediately double their annual commitments and several major benefits are being planned to take place in the next two weeks . . . but it won't be enough without your help.

Will $250,000 solve all of the problems?

No, but it will buy us the necessary time for long range plans that have already been implemented to take effect; the creation of an endowment fund, long range capital drives and the sale of musician's chairs.

Where will the money go?

To pay the musicians salaries and to bring pressing past due expenses current, allowing us to stage the 1981-82 season.

Why October 5?

October 5, 1981 will be the last appropriate day we could give legitimate notice to cancel the season. It could be one person who contributes $250,000, or it could be 250,000 of you who each contribute one dollar. Either way, we need that much money, and we have to have it in less than a week.

Send as much as you can. Send it today to P.O. Box 3175, San Diego, CA 92103

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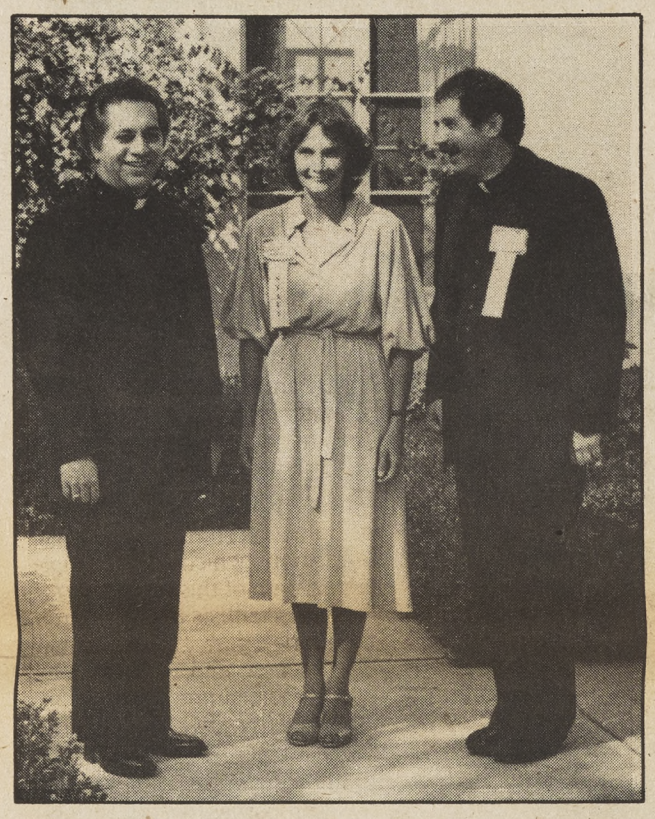
By Deacon James Steinberg

SAN DIEGO—More than 1,000 parish directors of religious education, CCD instructors and parochial school teachers attended an all-day series of workshops and seminars last Saturday, Sept. 26, on the University of San Diego campus.

Sponsored by the Diocesan Office of Religious Education, the 1981 Catechetical Institute had as its theme, "Open Hearts Open Doors: Celebrating the Christian Story," and gave participants an opportunity to attend three out of the 55 workshops which were offered in both English and Spanish.

THE WORKSHOPS covered many areas of catechesis, prayer, sacraments, liturgy and covered religious education from childhood through adolescence. Up to seven clock hours of credit could be earned by registrants seeking CCD certification or looking to update their teaching skills.

The day opened with two separate general assemblies, one in English, the other in Spanish. Auxiliary Bishop Gilbert E. Chavez' topic was "Vision de la Catequesis en el Futuro de la Iglesia Hispana," and stressed the importance of an integrated approach to catechesis, one which takes into account all dimensions of the human person.



KEYNOTE SPEAKERS—Auxiliary Bishop Gilbert E. Chavez (left) and Father John Aurelio with Mrs. Ginger Infantino, consultant to the Office of Religious Education.

BISHOP CHAVEZ reminded his listeners that the reign of God is a reign of faith, love and justice, and that one cannot enter the kingdom without also being concerned about "the other." As Christ was committed to us, the bishop said, so must we be committed to others and bring them to Christ.



BROWSING—An important part of the Catechetical Institute was the many displays set up by publishers of catechetical material and by local bookstores.

Father John Aurelio, a diocesan priest from Buffalo, N.Y., opened the English program with a talk on "Catechists as Storytellers: Sharing God's Story, Sharing our Stories." Father Aurelio is the author of several books on Christian stories for children, and emphasizes the importance of casting the Biblical message in terms they can understand and relate to.

The message he gave to the teachers and catechists was to pray and prepare for the important work they are doing, and to have a sense of mission and call, much as the prophets and great figures from the Bible did. "You cannot give what you do not have," he said on more than one occasion.



DIRECTOR—Sister Josephine Breen, SM, director of the Office of Religious Education, is shown with Mrs. Pat O'Neil, who is coordinator of this Saturday's Imperial Valley Congress.

THE INSTITUTE concluded with Mass at the Immaculata; the principal celebrant was Bishop Chavez, the homilist, Father Aurelio. Last year's institute had 800 in attendance, but Saturday's pre-registration alone was over 900, with many more registering at the door, noted Mercy Sister Josephine Breen, director of the Office of Religious Education.

Mrs. Ginger Infantino, a consultant for the office, coordinated the program; a similar institute, the second annual Imperial Valley Congress, will take place this Saturday (Oct. 3) in El Centro, under the leadership of Mrs. Pat O'Neil.

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KNOW YOUR FAITH

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Knowledge not yet complete

The wonder of science

By Katharine Bird
NC News Service

Xaverian Brother Nivard Scheel likes to tell the story about a famous physicist at the end of the 19th century who was certain all the major scientific discoveries had been made.

Quite sure scientists had tied everthing up neatly, the physicist lamented that future scientists would have nothing interesting to do. They would spend their time measuring the world to the next decimal point, he was quoted as saying.

It wasn't much later, Brother Scheel remarked with a laugh, that scientists discovered the atom has parts — a discovery which shot the famous physicist's theories to pieces. Scientists soon realized their "previous knowledge, though not wrong, was not yet complete," Brother Scheel added.

PRESENTLY serving as associate director of the Conference of Major Superiors of Men (a national association of heads of men's religious orders) in Washington, D. C., Brother Scheel is a physicist and a former vice president for student affairs at The Catholic University of America.

Brother Scheel studied physics, he said, because it is the "most mathematical of the sciences." A person can "play with math for the beauty of it," he explained. Similarly, one can study science simply for the knowledge to be gained about the world.

For Brother Scheel, however, science isn't a field for specialists alone. Science is part of everyday reality — it "touches us everywhere we go," he said emphatically during a recent interview. "People are doing science whenever they begin to understand what is happening" in the physical world.

THINK OF the homemaker in Denver, Colo., Brother Scheel suggested. "When she boils an egg for four minutes instead of the usual three minutes, she is using chemistry and physics. She is recognizing that water boils at a lower temperature and that an egg cooks slower a mile above sea level."

Furthermore, Brother Scheel pointed out, scientific research sometimes leads to practical applications which affect people in many ways. Aware of this, corporations are willing to hire scientists to do research in their laboratories with the hope that their discoveries now and again can be turned into commercial products.

According to the Xaverian brother, a good example of this occurred at Bell Telephone Co. Physicists there were studying the "properties of metals and discovered they could use semiconductors to amplify sound," he said. This discovery "made miniaturization possible," leading to the computers, tape recorders and computer games which are so familiar to us today.

BROTHER Scheel feels strongly that scientists have to be concerned about the uses to which their research may be put.

Scientists, he feels, face a special hazard in being tempted to think there can be value-free science. According to the educator, a scientist doing research in genetics might think: "I'm working on this for the sake of gaining knowledge. What others do with it is none of my business."

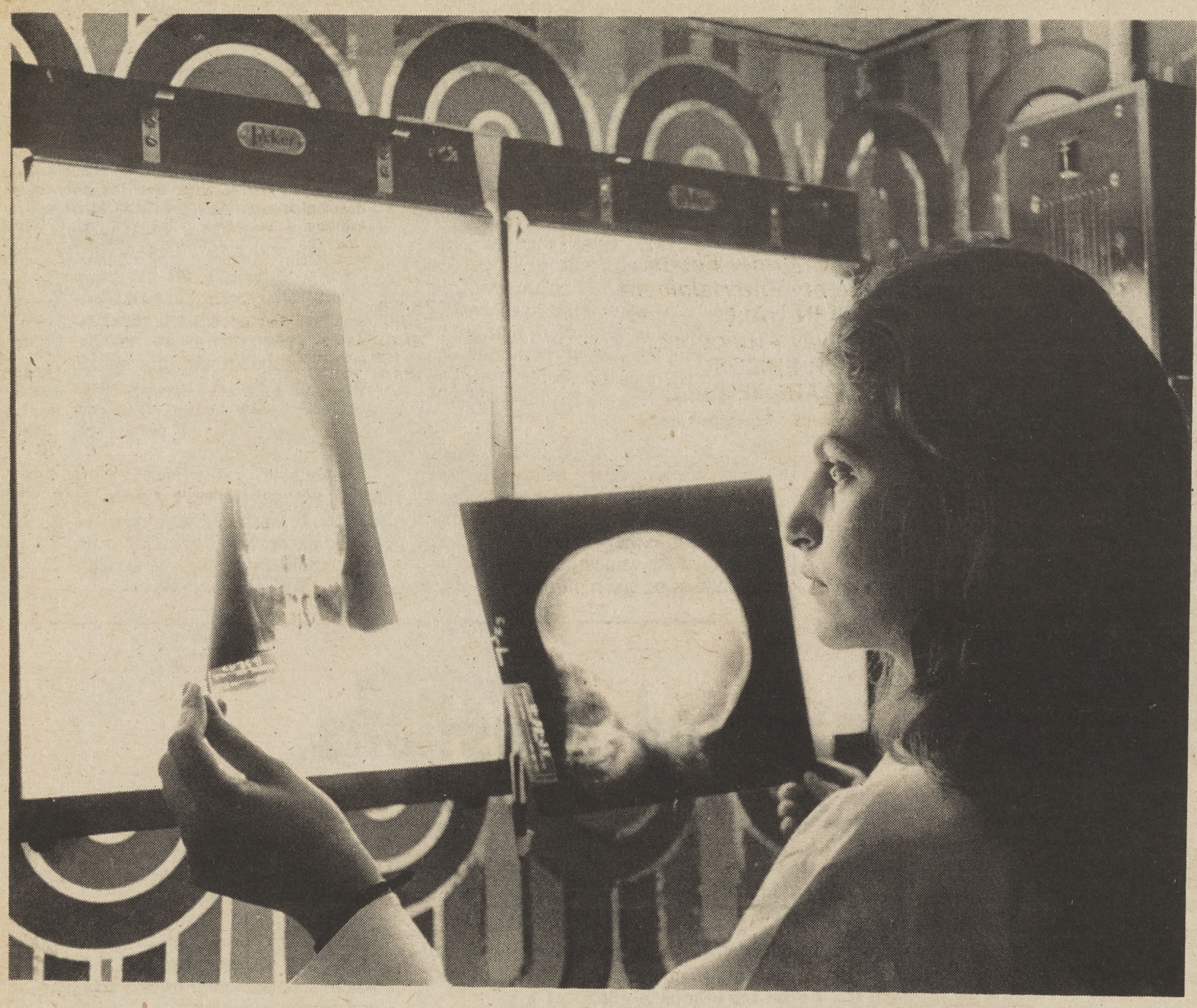
But, asserted Brother Scheel sharply, scientists "can't simply play with nature wihout worrying about the implications of their research."

TO EVALUATE the possible outcome of scientific research, therefore, Brother Scheel said scientists as well as non-scientists need to cultivate "a well-developed value system." Therefore, Brother Scheel makes it a point to discuss values and science as thoroughly as possible whenever he teaches physics, as he did for a time in the nursing program at Catholic University.

And he expressed gratitude and admiration for the example presented by his professor at Catholic University, physicist Karl Herzfeld.

According to Brother Scheel, Herzfeld refused "on moral grounds" to take part in the Manhattan Project aimed at developing the atomic bomb during World War II. Realizing what the outcome of the research was likely to be, Herzfeld said simply, "I can't be part of that," Scheel reported.

1981 by NC News Service



Modern science touches almost every aspect of our lives. One needs to look only at the rapid advancements in health care in recent years.

Science and belief:

Getting communication going

By Neil Parent
NC News Service

As I waited at a traffic light early one recent morning, a jogger passed by. He seemed lost in his running — and his music. His gear included not only a sweat suit and the required shoes, but a headset — one of those new walking stereos — as well.

I wondered momentarily what beat he was tuned in to. And I thought: Technology is certainly part of his life!

TECHNOLOGY and science are part of all our lives. They contribute to our whole concept of life.

Developments in health care, transportation, communication, environmental control and the media, have significantly altered our lifestyle, all the while intensifying our dependence on science and technology.

At the same time, religion has experienced some problems. According to a recent report of the Princeton Religion Center, church attendance in the United States steadily has been dropping.

IS THERE some kind of inverse relationship between science and technology, on the one hand, and religion, with one increasing, the other decreasing?

Twenty years ago a theologian named Charles Davis wrote: "The conviction grows that the age of religion is past, that faith is an incongruous feature in our modern mental landscape." His words were meant to describe an attitude he had observed.

It would be a gross oversimplification to view religion as somehow retreating before the advances of science and technology — as if they were adversaries. To the contrary, despite past difficulties these important spheres of human activity have much in common that warrants their earnest cooperation.

But "earnest cooperation" in what sense? If leaders in science, technology and religion were to meet, what would they discuss?

HUMAN values would certainly be on the agenda. The leaders might try to answer this question: If something can be done, does that mean it should be done? For example:

— If the life of a terminally ill hospital patient can be prolonged through medical technology, does that mean it should be prolonged in every case?

— If calculators can be used for mathematics, does that mean children should use them in school?

The leaders might discuss whether the products of science and technology are used in the ways they were intended:

— Are the modern communications media contributing to the unity of humankind? Are they dividing family members who no longer look to each other for conversation and entertainment, but look to television instead?

— Does the jogger benefit from his walking sterio, or is it isolating him more and more from others, from himself, and from nature?

AGAIN, the leaders might discuss ways for people in medicine and religion to cooperate in the care of the sick. (This is seen more and more as trained pastoral workers counsel the sick about matters as varied as financial problems and the fear of death.)

Religion, science and technology form a partnership in fulfilling God's command to "fill the earth and subdue it." Since the dawn of human life, science has been the means by which humans have sought dominion over the earth and their place as stewards of creation.

Religion offers a vision of man's destiny; science and technology strive to make it a reality.

IN THE New Testament, Jesus heals the sick, feeds the hungry, and addresses the plight of the oppressed. The resurrected Lord now continues such work through the dedicated service of his followers — men and women who share his desire to alleviate suffering.

In this regard, science has already contributed much. Diseases such as smallpox, diptheria and polio, which once took enormous tolls in human suffering and life, now essentially have been confined to the annals of medical history. Also, thanks to scientific efforts, the world is making some headway against the ravages of hunger and malnutrition.

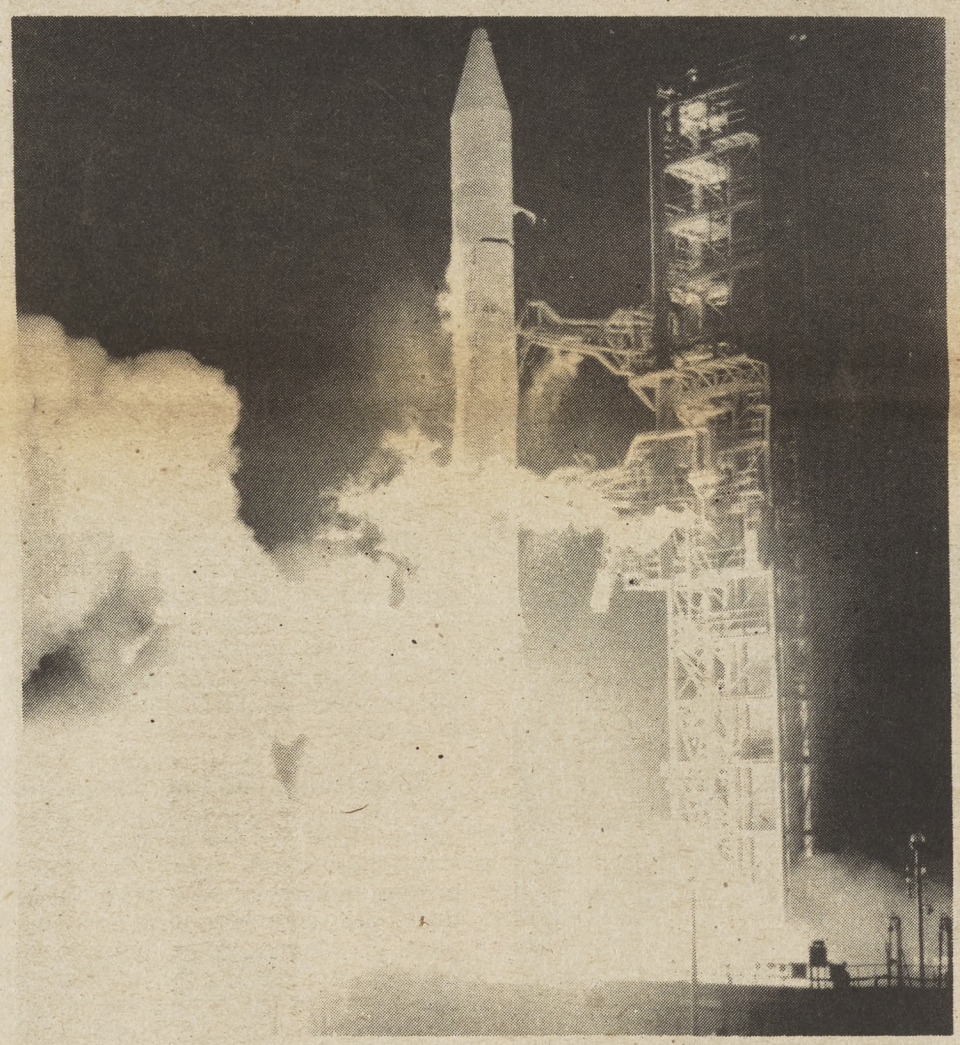
Today, science and technology are on the verge of new breakthroughs. Technical knowledge is even available for creating new life forms. Such prospects are at once breathtaking and frightening.

It is religion's task to hold before science those values which conform to humankind's ultimate destiny. The vast potential of science must be used for good and not evil.

TODAY religion, science and technology might be seen as essential ingredients — though different modes — of God's redemptive process of drawing all things to himself.

But to be seen that way, it is essential that religion and science and technology collaborate to ensure that authentic values guide developments — values that serve life.

1981 by NC News Service



A communications satellite is launched at the Kennedy Space Center in Florida. Developments in such fields as health care, transportation, communication and environmental control have altered our lifestyle significantly while intensifying our identity with science.

KYF education brief

By NC News Service

The ethical aspects of urgent contemporary problems are explored at the Kennedy Institute of Ethics at Georgetown University in Washington, D. C., explains Jesuit Father Richard McCormick.

Such ethical analysis is especially important today because "we live in a time of scientific breakthroughs," he says. Too often these are evaluated only in scientific and political terms. Therefore, Father McCormick continues, "our task is to raise questions of ethics and to try to clarify issues" in particular situations.

The priest thinks that "all kinds of preventive medicine in treating fetuses" will take place over the next 25 years. This is an area of scientific breakthrough that is particularly interesting right now. The ethicist reported doctors now can treat the fetus in the uterus in certain situations.

In treating "spina bifida," which causes retardation in two-thirds of infants with the disease, doctors soon will be able to insert a small valve into the cranium of the fetus. When the value opens, it will allow fluid to be taken off the brain. This should prevent a situation which leads to retardation, Father McCormick explained.

THE KENNEDY Institute, with an ecumenical staff of 50, houses a center for bioethics and a center for population research with yet another center "on the drawing board," he said. Each year four or five visiting scholars, usually professors or doctors, join the institute for periods of a few months up to a year or more.

A teacher of moral theology for 17 years before joining the institute in 1974, Father McCormick cited a wide range of bioethical concerns, decisions involving life and death, health-care problems, and questions on research ethics among concerns handled by the institute.

The institute serves in an advisory capacity for church leaders, numerous government boards, Catholic hospitals, and universities and colleges. Annually, the institute sponsors a short course on bioethics for hospital personnel, physicians and nurses.

Occasionally Father McCormick receives a call for advice from an individual. In these cases, he gives people his opinion "speaking from his Catholic tradition," he added.

1981 by NC News Service

Discussion points and questions

1. Think about the relation between scientific discoveries and values. Why do you think some writers and thinkers are concerned about values in this technological age?

2. Neil Parent talks about watching a jogger one morning. Why did this sight cause Parent to think about technology and science?

3. What is one advance in science and technology, mentioned by Parent, that has significantly altered our lifestyles?

4. Why did Virginia Sullivan Finn find it difficult to be a campus minister at MIT? What challenge did she face?

5. How did Mrs. Finn eventually manage to reach scientifically oriented students at MIT?

6. Do you agree with Mrs. Finn that it is important for non-scientists to be able to talk with scientists — and vice versa? Why?

7. In Katharine Bird's interview with Brother Nivard Scheel, how does he illustrate his point that everyone is a scientist some of the time?

8. Why was Brother Scheel impressed by his former professor's refusal to work on the Manhattan Project?

9. According to Father John Castelot, what concern dominates Mark's Gospel?

1981 by NC News Service

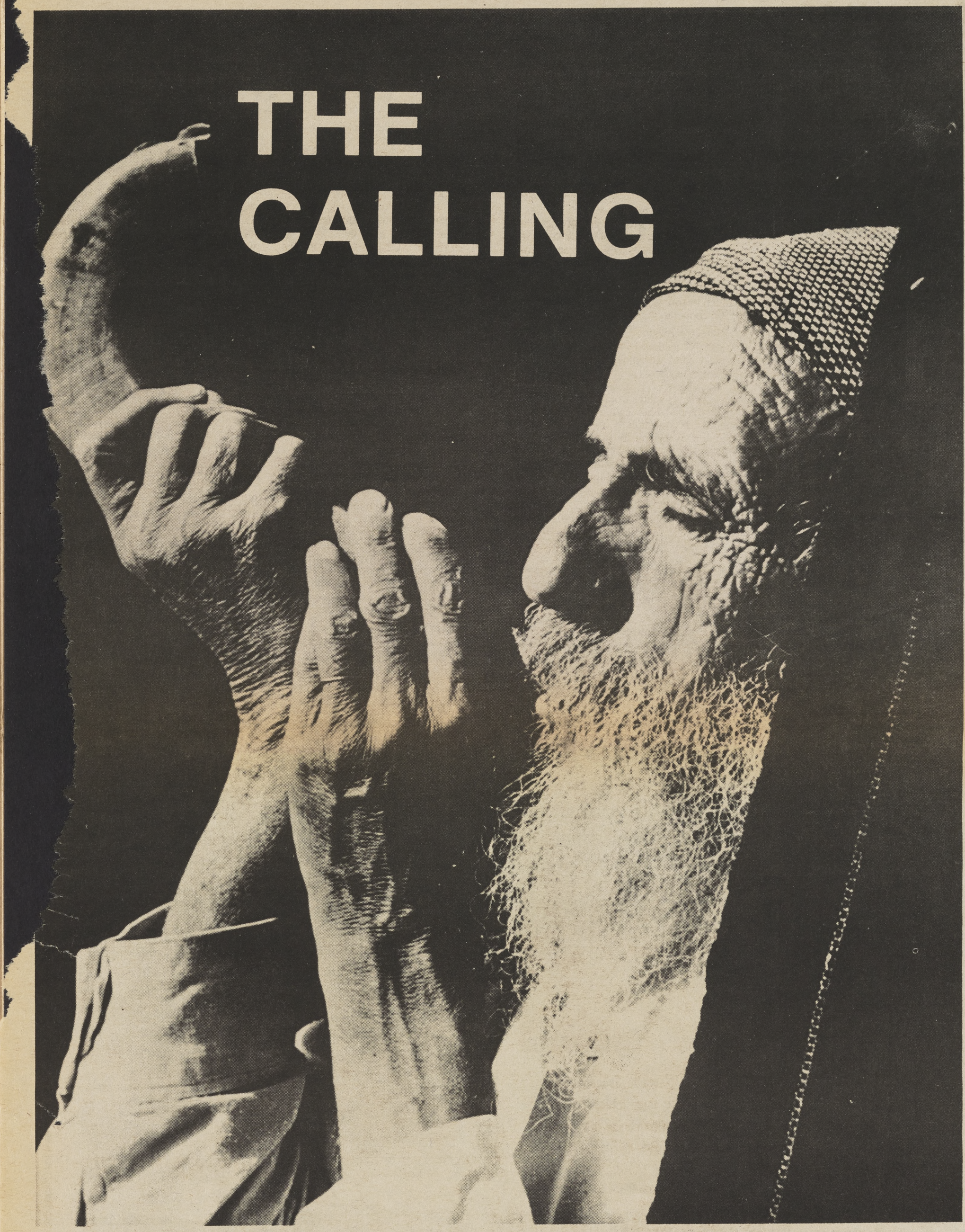
Resources

For readers who wish to know of some further resources on questions discussed in our series this week:

The Kennedy Institute of Ethics at Georgetown University, 3520 Prospect St. N. W., Washington, D. C. A center where scholars study urgent problems of contemporary society.

"Doing the Truth," by Father Enda McDonagh, 1980, University of Notre Dame Press. Notre Dame, Ind.

THE CALLING



Southern Cross

Vocations Supplement

October 1, 1981

The calling

By Brother William Bilton, CJM

In ancient times, the blast of a ram's horn—echoing across the pasture land—called the tribes people to gather and bid homage to God.

Today, as in the past, God continues to call His people to serve.

WE ARE called to be His children.

We are called to be holy, by reason of our friendship with God.

We are called to be teachers, by reason of our being parents.

WE ARE called to prayer by Christ.

We are called to pray together with our neighbors.

Among us are those whose call is beyond the common.

THE CALL to a simple order, such as serving as an usher during Mass, may come in the form of a request from the pastor.

The call to a more complex order, such as a life consecrated to God as a priest, Brother, Sister, deacon, or lay minister, may come in more subtle messages.

These messages only the individual can perceive. They require an openness to the Lord and a trust that the Holy Spirit will help us answer the call. These messages take time to discern and need prayer to hear and understand.

THE ENCOURAGEMENT, the support, the invitation to hear and search the Lord's call is part of the Catholic way.

Church ministry is a dream worth living

By Father Daniel Dillabough

"Difficult Calling" was the title of a recent *Wall Street Journal* article that seemed to imply that while priesthood is losing its popularity, vocation directors are desparately trying to find more recruiting techniques. One high school seminary recruiter is quoted as saying he feels young people are skeptical and hostile toward Church ministry.

Last week, vocation directors from throughout the U.S. reflected anything but the pessimism that the newspaper article would have people believe. In an upbeat four-day conference the overwhelming outlook was one of optimism as these priests and Sisters spoke of the desire of young people to serve the Church.

MY OWN experience in San Diego matches that of the majority of vocation directors. For four years I have had the joy of working with young men and women as they look to fulfill their dreams. The last title I would think to give myself is that of "recruiter." Certainly I hope that young people will contnue to enter the seminary and novitate but trying to "sell" people on entering a place is not the style of most vocation offices today.

I would prefer to describe my role as one who invites men and women to explore and be in touch with their dreams as Christians and help them in deciding how to live out the Gospel in their lives. A vocation is a life long conversation with God that begins and matures in the imagination. It has a developmental character. From the early years the community visits its prejudices and hopes on the dreams of its young. As children we are asked what we want to be. We dream of being the figures we see on TV or read about in novels. As young adults the process gets bigger than life as our dream (my deepest and best hope for my life) takes shape.

The task of a vocation director, I believe, is to try to make sure that these Christian dreams not only are not destroyed but are nourished by the whole community. The responsibility of realizing the Kingdom of serving the community, of providing ministers, belongs to all of us. Thus, some ways to help in that work might be the following:

FIRST, we need to be with our young people in process, in the gradual revelation of us to ourselves by our God. Young adulthood is a time of testing and renegotiation of childhood dreams. Can the life long fantasy be realized? The Church, through the parish family, the priests, Sisters, Brothers, the laity all need to just be present to help in the moments of doubt. The dream often longs just for encouragement.

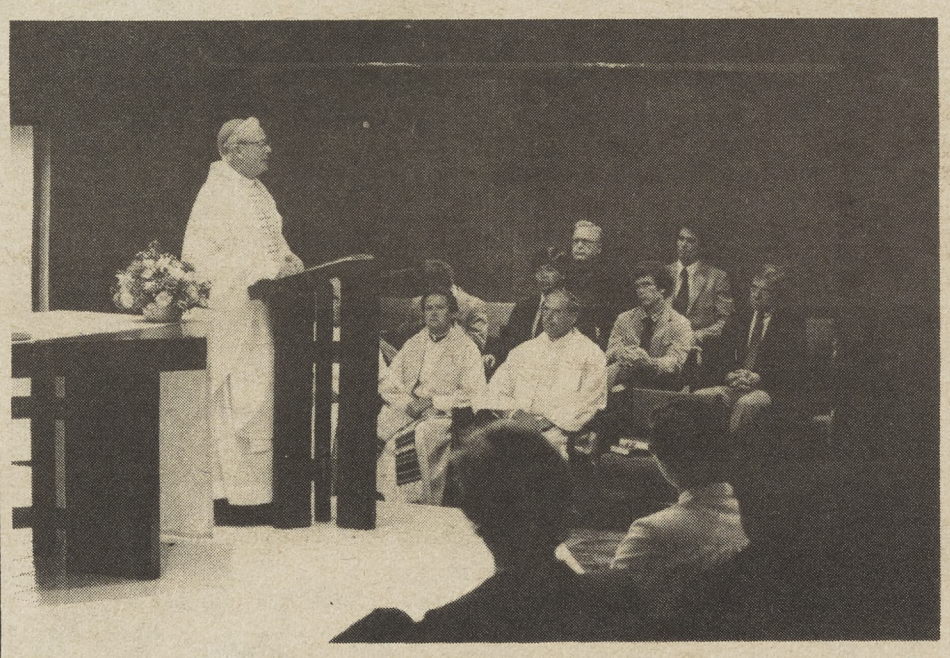
Secondly, we must help the young person answer the question, "Will the world or the Church allow my dream" as he or she joins that dream to the collective vision. It is important to help in clarifying the vague dream and see how it is possible, to see how it fits in with the hopes and dreams of a specific diocese or congregation. One can dream for example of being a professional basketball player but stop growing at 5'2". The dream must be looked at again and renegotiated.

Finally we need to realize that the dream is *fragile*. Many let go of their dreams because they get no support. Others buy into someone else's dream only to find out later that that doesn't work. The fragility of one's own hope for life must be carefully worked through without condemnation or judgment from outside.

THIS AWARENESS is the particular concern of parents and priests, Sisters, deacons and Brothers. A danger is that the same people might visit their own frustrations on the dreams of another.

The vocation ministry, as I see today, is really opening people to explore their life dream. One doesn't chart dreams or imaginations. One cannot rate the success of the Church in terms of numbers of priests, Sisters, deacons and Brothers. The dream of the Kingdom still goes on how that is worked out in the future only the Father knows. All I know is that there is as much generosity among youth as there ever has been and they are prepared to minister in our world. Certainly any Church ministry is a demanding call today, but also a very fulfilling one. It is a dream worth living.

Today's world is so filled with suffering, injustice, anger, depression, and loneliness that it cries for people waving palm branches of hope and resurrection, proclaiming new life.



Come and see! The Lord may be calling you to respond personally to serve the People of God as a diocesan priest.
Come and experience Christian community... come and see faculty and students mutually engaged in discovering the Lord's invitation to respond through formation, education, and service.



FOR FURTHER INFORMATION CONTACT:

Director of Vocations
St. Francis Seminary
1667 Santa Paula Drive
San Diego, CA 92111
293-7862 **291-7446**

Permanent deacon represents Christ through his service

By Deacon Ralph Robbins, Jr.

Permanent deacons are "servants" *called* by God as members of the traditional threefold ministry, which the Cathoic Church identifies with the sacraments of orders—bishops, priests, and deacons.

The permanent deacon is a part of the hierarchy of the Catholic Church. He is, because of his role, *called by God* to a ministry of service.

EACH DEACON has a special talent, or a distinct mission, which is not of his own choosing, but assigned to him by Christ to assist others in their daily lives.

The deacon is an instrument through which God works for the service of all His people.

The permanent deacon attempts, through his words, actions, and deeds to cooperate with God in all things.

SO AS NOT to confuse the reader, the *permanent* deacon is not to be confused with the *transitional* deacon. The transitional deacon is one who will be ordained to the priesthood after his training. The permanent deacon will be ordained to function in the Church permanently as a deacon.

The role of a permanent deacon includes, but is not limited to the following: administers baptism; distributes Communion at Mass and outside Mass; imparts benediction of the Blessed Sacrament; assists at marriages—but only in his parish; administers sacramentals; presides at wakes, funerals and burial rites; proclaims the gospel, and preaches.

Men who are contemplating applying for admittance to the permanent deacon program should be aware that here in San Diego, the program is four years and covers many subjects.

MEN APPLYING to the diaconate program are thoroughly screened before formation begins. Areas such as their marital relationship are explored completely. If a man feels called to the permanent diaconate, he should evaluate the short and long range needs of his family, the degree of time he feels he will spend at his ministry, and the efforts he can devote to both.

An ordained deacon should make a strong time commitment that considers both family and the diaconate.

Wives should be flexible and fully supportive of their husbands. Without her love and help, the deacon becomes clay—unable to solidify his ministerial life with that of his marital life. He and his wife are a team. As the covenant of marriage binds them as one, the diaconate also must be the covenant that binds them to his ministry and God.

ALSO, questions such as why one feels called, what one feels his ministry might be after ordination, and if there is a willingness to become involved in areas outside the parish boundaries, must be answered.

If a deacon limits his service to but one area and fails to effectively utilize his full talents, he misunderstands the concept of service.

The man applying to the permanent deacon program must evaluate all of his priorities. If he finds himself—because of his job or life style—too busy, he had better reconsider his priorities.

If men do not desire to imitate Christ, then the permanent diaconate would be a burden to them.

IN SHORT, the permanent deacon is a man *selected by God* to serve others. He may be married or single, of any race or nationality. He may be accepted or rejected by those around him. But in the final analysis he, like the bishops and priests, must represent Christ to all people through his service to others by the way he answers God's call.

Deacon Ralph Robbins serves Ascension parish, San Diego, Calif.



AUGUSTINIANS PROFESS VOWS—Brother James Retzner, OSA, left, and Mr. Stephen McKenna, OSA made their solemn profession of vows as members of The Augustinians in St. Patrick Church recently. Brother James teaches at St. Augustine High School, San Diego, and Mr. McKenna serves at Villanova Preparatory School, Ojai, Calif.

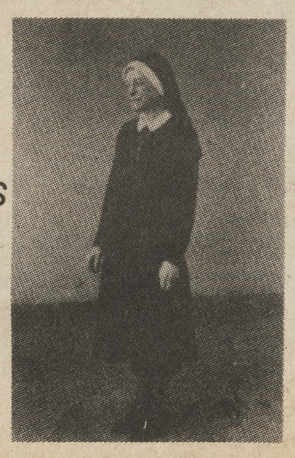
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For further information contact
Sister Clare Peterson, OLC
7607 Romeria St.
Carlsbad, CA 92008



THE AUGUSTINIANS

- *Let us love God above all things, dearest brothers, then our neighbor, for these are the chief commandments given to us...*
- *The first purpose for which we have come together is to live in unity in the house of the Lord, and to be of one mind and heart intent upon God...*
- *Let us not call anything our own, but let us hold all that we have in common...*
- *Let us be zealous in prayer at the hours and times appointed...*
- *Let us all live together in harmony and love, honoring God in each other, whose temples we have become...*

—from the rule of life for the brothers as proposed by St. Augustine.

The four communities of Augustinians in San Diego serve the Church and People of San Diego in many ways...

- ✓ At the Villa Nueva and Villa Merced housing communities in San Ysidro.
- ✓ Through the Centro de Asuntos Migratorios, National City, and the Southeast San Diego Organizing Project.
- ✓ At St. Augustine High School and Austin House.
- ✓ At the San Diego County Jail and in the Charismatic Renewal.
- ✓ In ministry at St. Patrick's parish.
- ✓ Through weekend ministry at many San Diego parishes.

If you feel called to be a part of an apostolic fraternity, you can learn more about the Augustinian expression of community and service by writing or calling:
Fr. John Keller, OSA
The Augustinians/Austin House
1605 28th Street
San Diego, Calif. 92102
(714) 233-9141

Upcoming overnight vocation reflection retreats are October 30, 31, and December 18, 19. Held at Austin House, San Diego, they are opportunities for prayerful reflection and guidance for men considering a religious vocation. For more information, contact Austin House.

Parish work is model for the diocesan priest

By Father Charles Dollen

Every profession and vocation has its specialists, and the priesthood is no exception. We expect great scholars among the Jesuits and Augustinians. We look for beautiful liturgies from the Benedictines. We hope that all Franciscans will be instruments of God's peace, and so on down the line.

The diocesan priesthood consists of the jacks-of-all-trades among the priests. We are the ones who still make house calls.

WHEN BISHOP Charles Buddy started his own seminary, he was determined to train men who could do every job that a priest is called upon to do. With rectors like Msgr. Franklin Hurd, the old Immaculate Heart Seminary did just that. We were told that if the bishop called with a job, "you packed a clean shirt, got in your car, and took over the new work."

Through the years, our priests have staffed parishes, taught school on every level, conducted missions and retreats, written books, staffed charitable organizations, and gained higher degrees in theology, philosophy, and other disciplines.

Parish work, however, is the epitome for the diocesan priest. All our years in the seminary were a direct preparation for the parish. The years spent as assistant and associate pastors were also part of the training. In my opinion, the pastor's career is at once the most rewarding and the most frustrating of lives. The pastor needs the wisdom of Solomon, the zeal of Paul, the love of Peter, and the depth of St. John.

TO QUOTE Msgr. Hurd again, "You must take your job seriously, but never yourself." In fact, a pastor needs both good health and a good sense of humor.

The work of the parish priest includes making the Mass and Sacraments available to as many people as possible. He is also an evangelist who must be able to instruct a First Communion Class or conduct an adult Bible Study Class. The preparation of the Sunday sermon ranks high on the list of priorities.

Just as star differs from star, so do priests differ. Their personalities interact with their parishioners for the day-to-day activities that can transform the parish. Priests are free to follow their own talents and perfect them as they grow in their priesthood.

WHEN A PRIEST gets a day off, you may find that he is a Charger fan or a surfer. He may garden or play golf. On vacation, he may camp on the beach or visit Las Vegas.

The diocesan priest is just your regular run of the mill parish priest. But each one is special.

Father Charles Dollen is pastor of St. Gabriel Church, Poway, Calif.

VOCATIONS AWARENESS WEEK, being observed in the diocese this week (Oct. 4-10), is a good time to pray for more vocations to the priesthood and Religious life.

For more information, contact Father Daniel Dillabough or Sister Bonnie Pelloux, OSF, Office of Vocations, Diocesan Office for Apostolic Ministry, Alcala Park, San Diego, Calif. 92110.

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ENTRANCE AGE: 14-26

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1570 FIFTH AVENUE
SAN DIEGO, CA 92101
OR CALL (714) 232-1442

All Catholics have role in promoting religious vocations

VATICAN CITY (NC)—In his messages for the 18th World Day of Prayer for Vocations, Pope John Paul II stressed the responsibility of all members of the Church to promote vocations to the priesthood and Religious life.

"As we reflect on the local churches and vocations," the pope said, "our thoughts and our faith encounter the mystery of Christ's holy Church, which is present in every local church, where a part of the people of God, in the pastoral care of the bishop, assisted by his priests, lives and works.

"IN EACH of these local churches the Gospel is proclaimed, the Eucharist is celebrated, the sacraments are administered, the Lord is praised, loving service is given, human rights are defended and the world is offered the witness of Christianity."

Pope John Paul said the Holy Spirit unites each local church in fellowship, "guides it in truth, enriches it with different ministries and gifts, continually renews it and leads it to an ever more perfect union with Christ the Lord."

He continued, "Every local church must become ever more clearly aware of what it is in the light of the mystery of the universal Church."

MEMBERS of the Church, he said, must clearly understand "the nature of the vocation and mission of the people of God as they travel through the world toward their eternal homeland.

"There must be," he added, "equally clear understanding of the identity of the bishop, the priest and the deacon; of the nature of their precise and irreplaceable mission at the service of the people of God; and of what distinguishes these persons who have been consecrated through holy orders, from the other members of the people of God."

Church members, he said, must also clearly understand the identity and activity of Brothers and Sisters.

"This clear understanding, in the light of faith," the pope said, "will impel us to thank and praise the Lord for the abundance of ministries and gifts with which He has enriched His Church.

"AND IT will also be very useful in helping each member of the Church to reflect on his or her personal responsibilities, to discover his or her own personal vocation, and to be ready to serve the ecclesial community generously with the power and grace of the Holy Spirit."

Pope John Paul recalled that the Second Vatican Council said the duty of promoting vocations belongs to the whole Christian community.

"Here there arises a problem of conscience," the pope said. "No one, before God can say—let others see to it."

PRIESTS and Religious "have special responsibilities for vocations, responsibilities which they cannot ignore or neglect or delegate," the pope said. "They must, therefore, through their lives, their example, their words, and the joy and the quality of their apostolic work, teach others—especially the young—to acquire a taste for serving the Church."

The pope concluded by urging members of the Church to pray for vocations by using prayers of praise, thanksgiving, sorrow and petition.



OBSERVES JUBILEE—Sister Joseph Finbarr, PSN, recently celebrated her Diamond Jubilee as a Poor Sister of Nazareth. Sister was one of the founding members of the first Nazareth House in the United States, at the Mission San Diego de Alcala, in 1924.

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"And I promise you that whoever gives a cup of cold water to one of these lowly ones because he is a disciple, will not want for his reward."
(Matt. 10:42)



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A Call to a Life of Love

Carmelite Sisters of the Divine Heart of Jesus

Young ladies are encouraged to write for information or to visit at any time for any length of stay. Our apostolate consists of: Homes for the Aged and Day Care Centers for preschool children of the working classes.

We live a community life with a Religious Superior in each home and convent, and pray the complete Psalter daily. We sing at Holy Mass and also during our evening prayer on feast days and Sundays.

We are Carmelite Sisters of the Divine Heart of Jesus, a papal congregation affiliated with the First Order of Carmel. As women religious we are resolved to serve God, the Church, and our neighbor by means of the Apostolate of Prayer and Atonement, and of active Charity. Since its very origin, our congregation has been formed by the Spirit of Carmel, of St. Teresa of Avila, and of our Foundress. The Charism of Carmel consists foremost in the Marian Character of all those who profess allegiance to Carmel. Carmel is Mary's Order and we venerate her as our Mother and Queen.

"Day and night you shall meditate upon the law of the Lord and watch in prayer."

Write to:

CARMELITE SISTERS, DCJ
8585 La Mesa Blvd., La Mesa, Calif. 92041
Phone (714) 466-3116

USD faculty, diocesan schools office study Catholic students' religious vocations awareness

By Dr. Edward Kujawa, Jr.

Last Spring, this author conducted a study to find out whether or not children in Catholic schools were aware of Religious vocations and what priests, Brothers, Sisters, and deacons do in their daily lives.

This study was the result of interest by diocesan leaders in educating elementary and secondary students about Religious vocations. It is generally acknowledged that young people are not selecting Religious vocations as a career choice.

THE YOUNGSTERS chosen for this study were in grades 6 through 12. All attended a Catholic school. This study showed that young people know very little about Religious vocations. Some specifics may be informative.

Youngsters have a narrow viewpoint of what priests do for a living. They see priests primarily in terms of saying Mass and administering the Sacraments. Some youngsters did indicate that priests were counselors, doctors, and principals. However, the percentage of students listing these occupations was less than 20 percent for counselors and less than 10 percent for doctors and principals.

Sisters were primarily identified as teachers, missionaries, nurses, and helpers. Over 25 percent of the youngsters did not list an occupation.

LESS WAS KNOWN about Brothers and deacons. Over 50 percent of the students could not identify one responsibility or role related to these two vocations. Some youngsters recognized Brothers as missionaries and some indicated that deacons help priests.

In addition to asking youngsters what they knew about the responsibilities and roles of Religious, they were given the opportunity to list questions they would like to ask a member of a Religious community.

The majority of questions for priests and Sisters focused on how they made the decision to join a Religious order; why they cannot marry; what it is like to be a member of an order, and whether or not they ever wanted to quit.

ADDITIONAL personal questions were also mentioned such as, "What do you do for fun?" and "Is it boring?"

My interpretation is that these questions are not unique to children in today's generation. The same questions might have been in the minds of children of previous generations. However, the lack of answers to these questions and the limited knowledge of the life of those in the Religious vocations do seem to be influencing youngsters in terms of fewer of them selecting a Religious vocation.

Six ideas may help to increase the interest in Religious vocations as a way of life:

1. Adults need to discuss with their children the Religious vocations as an option, just as they would talk to their children about being a doctor, lawyer, plumber, mechanic, or teacher.

2. Adults need to encourage youngsters when they show interest in a profession, particularly the Religious vocation,

3. Adults need to speak positively about people in Religious life in the presence of children. Modeling positive feelings toward people of certain occupations will make children feel good about the occupation.

4. Religious personnel need to discuss with children what it is they do in terms of their job.

5. Religious need to be able to openly discuss some aspects of their personal life, such as leisure time, hobbies, what they do on a day off.

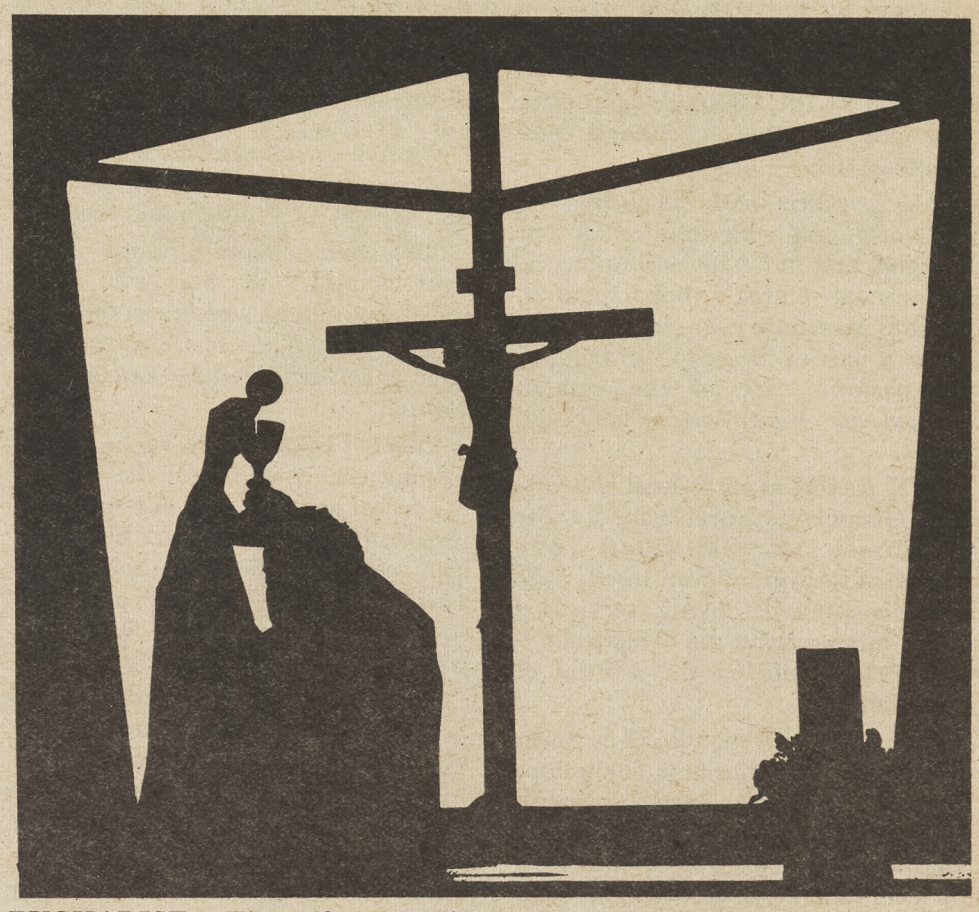
6. Catholic schools need to instruct youngsters in *all* careers, including the Religious vocations. We assume that this is happening in the Catholic schools, but the evidence does not confirm this.

IN ADDITION to those ideas, a pilot program will be implemented in the near future in selected schools in the Diocese of San Diego, the purpose of which is to make children more aware of Religious vocations.

The development of the curriculum is a joint-effort between the Diocesan Schools Office and the School of Education of the University of San Diego.

The hope is that once children become better educated about Religious life, they will view it as a possible vocation. Hopefully, the diocese will see an increase in Religious vocations in the future.

Dr. Edward Kujawa, Jr. is an assistant professor in the School of Education at the University of San Diego.



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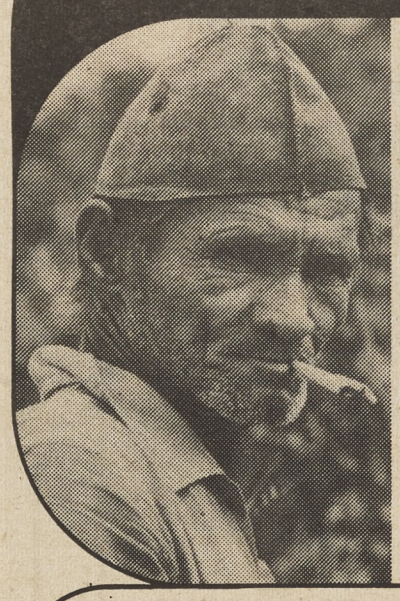
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The Lord is gently guiding him through his formation

By Michael Murphy

In preparing to depart for Rome, to begin my third year of theology, I have been reflecting on what lies ahead in the next few months.

It's hard to believe that in April I will be ordained a deacon. It doesn't seem that long ago when I was sitting behind a couple of turntables and tape machines as a disc jockey in Palm Springs.

I LOOK BACK on those years as rewarding and happy. Yet, despite the many good times and the good people, I always found it lacking—something was missing. My involvement in my parish helped fill that void, but it wasn't enough.

Finally, I reached the point where I realized I might have a vocation to the priesthood. After a great deal of fluxuation and prayer, I chose to seek out the answer, once and for all, by entering the seminary.

That was three years ago, and I have since found the answer and the peace of mind that this is where the Lord wants me.

AND MY RADIO career? It hasn't been wasted. I have put those talents to work at Vatican Radio. I have been doing a weekly program where I give an historical-contextual backgroud to the Sunday readings. This experience has been beneficial in my study of theology and Scripture, as well as rewarding, knowing that I'm helping to spread the Gospel message to the world—literally—as the program is broadcast in Western Europe, Australia, and the United States.

Through all this, the greatest rewards are yet to come: returning to San Diego at the end of my study, to minister in service to the people of God in the diocese.

It is my conviction that the message of Jesus Christ is so important for all people to hear, understand and live. It is because of this, that I have made the move from disc jockey to future priest.

I KNOW there are others, like me, searching, trying to discover God's will for them. I can only say to pray for the courage to take that step to look into the possibility that you might have a vocation to the priesthood or Religious life.

I can assure you that as you seek an answer, the Lord will guide your steps and gently help you along the way.

Mr. Michael Murphy is a seminarian for the Diocese of San Diego, currently studying in Rome.

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Lay ministry highlight is youth encounter

By Lisa Minor

I always took the Sacrament of Confirmation very seriously. How clearly I remember Bishop Furey (Most Rev. Francis J. Furey was second bishop of San Diego.) telling us about our responsibilities now that we were about to be confirmed.

The bishop told us that we were the Church and it was our responsibility to be a part of it. I remember joining the youth group, young ladies sodality, and folk Mass group. They were very important to me because it was there I developed lasting friendships and encountered significant others who helped in my faith development.

I ATTENDED the University of San Diego and became active in the campus ministry program. We were a much smaller campus, then, and I enjoyed ministering to others, as well as being ministered to. Sometimes, it was easier for me to receive than to give; through continual affirmation of my gifts, I gained confidence in my capabilities.

After college, I began teaching at Notre Dame High School, in Riverside, Calif. I enjoyed the classroom and relationships with students. The time I spent outside the classroom began to take up more and more of my time. I found that my label as *teacher* and my relationship with students outside the classroom were two separate realities. My ministry as an instructor was important to me, but my ministry as one who supported youth in their development — both in and out of the classroom — became more important.

I have been actively involved in youth ministry on a parish level in this diocese for four years. I consider myself to be an advocate for youth, although sometimes the expectations I place upon myself are very overwhelming.

PRAYER IS my life saver in many situations, when I seem unable to cope. My prayer time is usually spent in the car between meetings or activities and during Eucharist. Oftentimes, I spend most of the time talking and have to realize that listening to God's presence in my life is just as important. I used to think that memorized prayer was only for the lazy — but there have been several times when I have been so upset and disillusioned that the repetition has calmed me and help me see past my hurt.

The highlights of my ministry have been encounters with youth who share their growth and knowledge of Jesus, or their struggles of coping with everyday life. The trust they portray in taking the risk to open themselves to God strengthens me in my journey.

My husband, Carl, has been very important in my ministry. He is a quiet, "behind-the-scenes" individual, who is my silent strength. In all my times as a youth minister, I thought I could do it alone. I feel so much stronger, now, with his support at home and in our parish community. I know the youth respect his presence in their community, because he takes the time *to be* for them, whether his role is chaperoning dances or cooking hamburgers at the beach.

AT SOMETIME during my adolescence, God recognized my talents and led me toward significant others who supported and nutured my ministry in working with youth.

As I gaze upon the past few years, I know that my journey was guided according to the will of God and that my daily surrender has enhanced that journey.

Lisa Minor is Youth Minister at Santa Sophia Parish, in Spring Valley, Calif.

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Brothers' vocation same as all Christians: to grow in love

By Brother Thomas Kane, FSC

"Hi, Father. Glad you came to the game. Pleased to meet you, Brother. Say, did you two see that TV show last night on the monastery? Wasn't that great? Those guys really have something going—they know how to live." Scene: Locker room of the San Diego Chargers after a pre-season victory over the Rams. Speaker: one of the players, just emerging from the shower. Hardly the time, place or cast for such a conversation.

What was it that had so impressed this professional athlete—this modern-day gladiator—upon whose ears the din of the cheering thousands was still ringing?

"THOSE BROTHERS had it all together, and their candor and ability to be honest about themselves really got to me."

This star of the gridiron had caught the message spelled out by every Religious Brother—whether he lives in a monastery dividing the day between work and prayer, or administering a hospital, supervising health delivery systems, teaching in colleges, high schools or technical schools, does scientific research, publishes and edits in the field of communications, cares for juveniles without homes or familes, or shelters those living on the margin of society.

The Brother has the same vocation as all Christians—to grow in the love of Christ and to spread his Kingdom. He is not called to a higher ideal than the ordinary Christian, nor even to a more perfect observance of that ideal.

HIS DISTINGUISHING trait is that he attempts to follow out his Christian vocation by a consecration of his giftedness in time and talent, and that he does this in common with other like-minded men.

The Brother is a layman—not a cleric. Rather than exercise a ministry of proclaiming the Word and administering the Sacraments, he seeks to imitate Christ in serving the needs of the ignorant and the sick. He has no place in the hierarchical structure of the Church.

The Brother, like other men and women Religious, attempts to live out his calling by a freeing consecration of his time and talent (vows) and a commitment to do so in the context of a community which has its own calling to witness to Christian love and service.

HE ADOPTS a simple life-style (poverty) in order to be free to give of himself to those in need. In order to be able to love without seeking return, and to love those in particular need of a sign of Christ's unconditional love, he lives a life of celibacy. His imitation of Christ—the obedient servant—is not a suppression of his individuality, rather, it is a union of his strengths with those of his confreres for the common effort of the community.

The Brother lives in community—a group of men who take the early Christian fellowship described by St. Luke as their ideal.

The Community gives authenticity and verification to the apostolic ministry of the Brother. The danger of the lone apostle is that of losing contact with the Source, and thus distorting the message, even to preaching one's own. By dialogue, prayer, and the Eucharist with his Brothers, the teacher, the healer, the administrator, the caretaker can be sure that he is doing all this for and in the name of Jesus.

MOST COMMUNITIES of Brothers have come into existence since the 17th century. And the mendicant orders of Saints Francis and Dominic began as groups of Brothers or friars.

How many Christian men have lived out the Gospel call as Brothers? Today, with other groups—civil and private—taking over much of the social work, and doing so with effectiveness and economy, some may wonder if the age of the Religious Brotherhood—Religious life itself—has seen its day?

The enormous cost of education and health delivery services seems to call for closure on the part of religious groups. While religious groups—being human—have a time to live and also a time to die...the last candle has not yet been put under a bushel. Community life—brethren living out the Gospel in simplicity and service—has enough witness value of itself to keep it viable.

IT MUST have something going for it, if it impressed a "Super Charger."

Brother Thomas Kane, FSC is a member of the New Orleans-Santa Fe Province of the Brothers of the Christian Schools. He serves as Academic Dean of St. Francis Seminary and associate director of the diocesan Permanent Diaconate Program.

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Religious communities: places of prayer, laughter, and service

By Father Raymond Woodworth, CJM

It could seem far-fetched to relate all Religious and community life to our Baptism—but it is not.

Perhaps we have to reach far back in the life of the Church—far, far back—but you will recall that when St. Luke, in the Acts of the Apostles, speaks of the very young Church, he speaks of a community of sharing, of putting into common all that one has, both materially and spiritually.

FOR CERTAIN PEOPLE the full impact of Baptism is still lived in groups which share their riches, their professions, their prayers, and their whole lives.

Religious life is understood in many ways by many people. We know that all Religious orders are "schools of spirituality." The Jesuits have *Spiritual Exercises*, Dominicans have the *rosary*, Eudists have the *Sacred Heart*, the Franciscans have *Sodalities*. All founders have been persons with organizational abilities—but more than that, they were persons who had a deep devotion to some aspect of spirituality.

Religious orders have gathered together men and women of prayer. Prayer in common has always marked the lives of those living in community.

RELIGIOUS COMMUNITIES have been known to undertake the menial tasks of the Church's realm. When no one would take care of the sick, Religious orders did. When no one would teach the underprivileged, Religious orders did. When no one would go to the foreign missions, Religious orders did.

Where do we find Religious orders now? In deserts and crowded cities; in universities and barrio schools; in shrines and mission chapels; in the Vatican and the Arctic.

Religious communities are places of prayer and laughter. They have created atmospheres where people live wholesome lives of dedication and accomplishment. They permeate goodness and simplicity and caring.

RELIGIOUS COMMUNITIES are churches—gatherings of God's people. They are not financial endeavors; they are not people gathered for reasons of security. They are houses of service—service to God, the Church, the people.

All this is possible because there is Baptism and an understanding of commitment. Commitment and faith. Faith expressed in love. Faith expressed in obedience. Faith expressed in poverty.

Joining a Religious community does not mean that one has found—but that one is seeking. We live poverty because the world has not accepted the poor, and we strive for an answer. We live obedience because the world abhors obeying, and we seek to show it is good. We live chastity because the world seeks to perpetuate itself, and we seek to be a sign of eternal life.

RELIGIOUS COMMUNITIES are all this and much more. They are gatherings of God's people—or more correctly, a portion of God's people gathered in prayer and service.

Father Raymond Woodworth, CJM is director of the Newman Center at San Diego State University.

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Bridging a communications gap at MIT

By Virginia Sullivan Finn
NC News Service

Have you ever had the experience of living in a culture yet not understanding the language?

Then you can understand how I felt when I became a campus minister with no background in science at the Massachusetts Institute of Technology. The MIT students, with their concentration on science and technology, almost overwhelmed me.

At the first graduate student meeting I attended, the students carried on a scientific conversation on how a microwave oven works. I was stunned. I went home and told my husband, "I don't know if I can do it!"



AFTER considering for a while, I decided the only feasible option was to find a middle road, a kind of bridge between the students' scientific, objective world and my world of religious experience.

I went about this by listening to the students and asking questions about what they were doing. I tried to show them I was interested in their concerns even though I didn't know much about science. Even so, it took several months before I felt at all competent at communicating with these students.

The following story may illustrate my difficulties. I found, finally, that I had to use the scientific interests of the students as a springboard into religious experience, though I often didn't have the foggiest idea what scientific terms meant.

ONE SPRING day, with the sun shining on the Charles River, I ate lunch with five doctoral students in physics who were also members of Tech Catholic Community at MIT. As we finished eating, an astrophysicist asked, "Who wants to go to the negative probability lecture with me this afternoon?"

"There's no such thing as negative probability!" another student snapped back.

"What's negative probability?" I asked.

Everyone answered simultaneously. Larry's voice was loudest. "The speaker will say that the appearance of certain effects can lead one to believe negative probability exists, but . . ."

"Like the Holy Spirit?" I broke in. "Why can't we trust appearances. What if reality isn't matter, like the Holy Spirit? Are you physicists saying the real must be material?" I asked.

A MOMENT of silence followed my questions. Then a Fulbright scholar said deprecatingly, "Oh well, Virginia, if you are going to get philosophical . . ."

Since I have long noticed that eyes brighten and ears listen more carefully to talks on familiar matters, I mulled over ways to turn that conversation to my own purposes as a campus minister.

The following Sunday I took the risk of adapting the students' scientific jargon to an example from Scripture, following my understanding of what the students were talking about.

The example concerned some Pharisees' views of Jesus. It seemed to me that, in all probability, some Pharisees would have a negative opinion concerning the possibility that Jesus was the Messiah. For some Pharisees had particular expectations of what the Messiah would be like and Jesus did not fit this picture.

LATER, at a student picnic by the Atlantic Ocean, Larry and I talked again. Both of us were now better able to understand the other. I thanked him for helping me to see better how a scientist thinks. And, in return, Larry explained he could understand my views of spiritual reality better.

He said: "The Holy Spirit is a reality for me, as a believer. As a physicist, however, I believe that all reality is based in matter. Wow! Do I have a contradiction running around my head!"

Now, looking back, I can say honestly I loved my two years at MIT. The work was challenging and exciting.

To the reader, my method may seem an elusive and incomplete way to teach theology and strengthen faith. Nonetheless, in an age of science and technology, I feel strongly that scientists and non-scientists, technology experts and church ministers, need to find ways to get into each other's worlds.

For the sake of peace and the future of the world, we need to be able to communicate with each other.

1981 by NC News Service

The Gospel of Mark:

The long journey to Jerusalem

By Father John J. Castelot
NC News Service

Mark had to give the Gospel he wrote a form which would convey a meaningful, practical message to his particular community.

Since Mark geared his presentation to meet the people's needs, a careful study of the way he arranged his material can give us a fairly good idea of what those needs were. This works both ways.

The more clearly the situation of the community comes into focus, the better we can understand Mark's particular approach to the mystery of Jesus.

ANYONE who reads the Gospel will be struck by the amount of attention paid to the cross. It dominates the whole composition.

The last week of Jesus' life, beginning with his entry into Jerusalem, takes up a third of the whole account. For Mark, this is Jesus' only visit to the city, and he goes there only to die.

Everything that happened before has been but a prelude to this climax: a long journey to Jerusalem.

Mark starts Jesus off on this journey right from the beginning of his narrative, which opens with the preaching of John the Baptizer. This shadowy figure is not simply the herald of Jesus' arrival on the scene. John is truly the forerunner of Jesus, prefiguring by his own tragic fate at the hands of Herod Antipas Jesus' ultimate fate.

ALREADY in Chapter 3 we read of plotting against Jesus. In Chapter 6 even his own townspeople reject him.

The climax to the first part of the Gospel comes in Chapter 8, with Peter's acknowledgement that Jesus is the Messiah. But this bright spot is dimmed immediately by Jesus' command that they tell no one about him and even more by Peter's obvious lack of comprehension.

Jesus goes on to make the first prediction of his coming death, and Peter objects strenuously. Jesus reacts just as vehemently and gives an instruction on discipleship which, in the general context, is clearly aimed at Mark's readers.

It stresses the cost of discipleship, a cost that means rejecting all self-seeking and glory and courageously taking up the cross.

WHAT IS most striking is the fact that the opposition, rejection, and lack of comprehension we see here follows an almost uninterrupted series of miracles of all kinds. They lead no one to recognize Jesus for who he is.

The only one who sees the light is the Roman centurion at the foot of the cross. And what does he see? A miracle? He sees the lifeless, battered corpse of an apparently disgraced and defeated man, and he cries out: "Clearly this man was the son of God!" (Chapter 15)

Such an arrangement by Mark of the Jesus-traditions was obviously purposeful. In all likelihood it was designed to counter a dangerous tendency in the community, a tendency to what we would call a theology of glory.

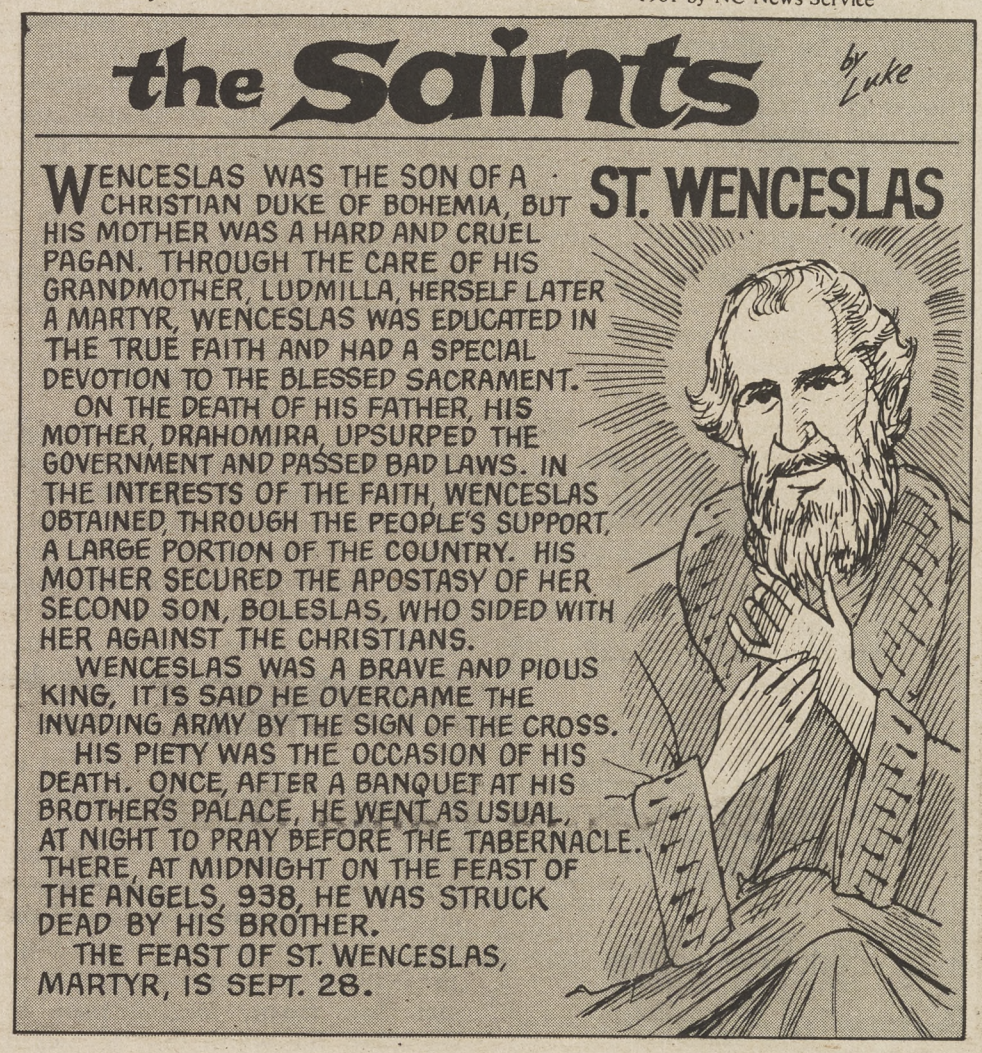
This attitude would have led to concentration on the miracle stories as evidence of Jesus' power and glory, along with a deemphasizing of the meaning of Good Friday.

Mark counters, not by denying the miracles, but by showing that they did not in fact reveal Jesus even to those most well disposed. Mark knew that to look for God in the miraculous could lead to disillusion.

Miracles are hard to come by. But suffering, rejection, failure and death are all part of life. And it is in these occurrences that the true disciples really encounter and recognize their Lord and their God.

They do not demand signs. They believe.

1981 by NC News Service



Franciscans worldwide to celebrate 800th birthday of Church's most popular saint

By Father Kenneth Doyle

Although speaking of saints in comparative degrees seems awkward and untheological, St. Francis of Assisi is often called among Catholics "one of the Church's better saints."

The statement may lack theological accuracy, but it points to the fact that Francis is one of history's most popular saints.

ONE COULD quantify the argument by pointing to the religious orders which have sprung from Francis' work.

The four main orders of Religious men which trace their origins to Francis — the Friars Minor, the Conventual Francisans, the Capuchins, and the Third Order Regular — have more than 45,000 members. The Poor Clares are a large international order of nuns.

In addition, more than 400 Religious orders of women and 30 orders of men share a Franciscan spirituality and follow the Franciscan rule.

ADD TO THAT hundreds of thousands of lay Third Order members across the globe, and you get a picture of the breadth and permanence of the work of the 13th-century saint.

There are other measures, too. He is the saint most storied in film. Francis can claim the works of some of the world's most noted directors, such as Franco Zeffirelli, who was responsible for *Brother Sun, Sister Moon* serveral years ago.

Currently, playwright Frank Brittain, a Texan living in Rome, is writing the script of the life of St. Francis for a public television presentation next spring.

ONE COULD soon point, too, to the hundreds of thousands who will crowd the Italian mountain village of Assisi on Sunday, Oct. 4, for ceremonies beginning a year of celebrations marking the 800th anniversary of the birth of the "poverello," the little poor man.

Francis, the adolescent warrior who rejoiced in drinking and singing with his wealthy friends, never lost his love for fun or the delight he felt in being with people.

His popularity with his contemporaries was, by any accounting, incredible. He once presided over a General Chapter of his Brothers to which 5,000 members came. Within 50 years of his death, there were 1,500 Franciscan houses across Europe.

The short, thin bearded Francis, taken first as a quixotic troubador or a penniless outcast, came soon to be seen as an overpowering mystic. People, who first as a joke threw mud on the unretaliating Francis and his followers, returned to beg their forgiveness.

THROUGH FRANCIS, citizens of warring castled towns became peacemakers. The early Franciscans were the spark and center of the Hallelujia Peace Movement among northern Italian towns. Ancient feuds were healed, old adversaries reconciled.

Through Francis, too, great numbers of people discovered the Lord, some for the first time, as their personal friend.

To Francis the family of man was not a concept. It was a reality and a goal. Living at the time of the breakdown of feudalism, he became the champion of democracy — but in fact, not theory.

In an age when women were in a markedly inferior relationship to men and often manipulated and frequently brutalized, Francis exalted them and took them into partnership, as he did with Clare, the woman who helped him found the Poor Clares.

BECAUSE FRANCIS' message was relevant for contemporary problems of environmental protection, Pope John Paul II, in 1979, proclaimed Francis the patron of ecology and the current Franciscan year of celebration will be marked by the convening of an international ecological congress.

Francis has often been referred to as a lover of nature, but in reality it was not nature that he loved. "Nature" would have been too conceptual for Francis. For him, love was always individualized. He loved the rabbit he freed one day from a trap, the lambs that he ransomed when he met their master leading them to slaughter, the worm that he picked carefully off the path so it would not be crushed.

This particularization of love marked Francis' way with human beings, too. He loved the leper, whom he hugged and gave money to; the man suffering from the cold to whose shoulders he transferred his own cloak; the robbers to whom he gave his goods. Each was worthwhile, because each had been carefully crafted by God, according to Francis.

FRANCIS FEARED learning only for its danger of distracting the student from the knowledge that mattered most: the understanding of God and His love. In fact, his life has provided great sources of learning for others.

In a curious twist of history, an international cultural congress opened in Rome last Tuesday, Sept. 29, bringing together an international group of medieval scholars to discuss Francis of Assisi's influence on history, art, and poetry.

For Francis poverty also was more than a concept. There were practical reasons for it. To begin with, this was how Jesus lived.

Francis and his early followers settled in huts of clay and interwoven branches, and they worked for their meager food or begged for it. Never did they store food, but depended daily on God and human generosity.

Poverty, for the little poor man, meant more than simply going without things for the sake of mortification. More important was the fact that it allowed him to share everything he had with others.

THE LESSON has carried through history. The mayor of Assisi announced recently that to celebrate the Franciscan jubilee properly, each Italian is being asked to give 1,000 lire (about a dollar) and each town 100,000 lire to support starving children in Asia and Africa.

Francis' approach to God also was through the tangible. The first person known to have built a Christmas crib, Francis did so because he wanted to see God in a graphic, tangible way. And when he was about to die, he stretched himself out on the bare earth in the pattern of a cross, because he wanted to die the way his Master did.

For Francis, the divine was never far away, always at one's fingertips. He wanted everyone else to know, too, that Jesus was more than a truth taught by family and tradition. Instead, Francis taught that the Lord was a friend to learn from and count on.

THE ROMANTIC troubadour who sang his way across Italy had far from an idyllic life. He suffered the stigmata the wounds of Christ — though he was reluctant to let others know. Near the end of his life his sight failed him almost totally. Before he died, in the year 1226, he anguished over the direction of his Religious communities which were becoming property-bound and striving after formal education.

Shortly before his death his words to those who saw value in his way of life were these: "I have done what I had to do; may Christ teach you your part."



ST. FRANCIS OF ASSISI — The founder of more than 400 religious orders is depicted in a painting by Nioberto Copertina from the book *Lo, Francesco,* by Carlo Carretto.

VATICAN CITY (NC) — Pope John Paul II named Cardinal Agostino Casaroli, papal secretary of state, to represent him at celebrations marking the eighth centenary of the birth of St. Francis of Assisi.

The appointment of Cardinal Casaroli, a 66-year-old Italian, as papal legate to the Oct. 3-4 opening ceremonies in Assisi was made Thursday, Sept. 24.

Organizers of the celebrations had invited Pope John Paul to attend the ceremonies in person, but the pope is scheduled to perform five beatifications on the same day at the Vatican.

LORD, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O DIVINE MASTER, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

St. Francis of Assisi



NC photo from UPI

CARDINAL SUPPORT—Chicago's Cardinal John Cody, right, joins hands with priests singing *We Shall Overcome* at a rally organized by black priests in his support. About 6,500 school children, nuns, priests, and others gathered to pay tribute to the cardinal and denounce allegations he misused Church money.

'Encyclical may irritate'

Continued from page 3

on just wages for work is also likely to irritate some conservatives, including Catholics, who've been critical of other papal teachings on social justice issues, Msgr. Higgins said.

And the pope's encouragement of worker health care also will not be welcomed by some Catholics, the priest predicted.

He noted that "I personally agree with his emphasis, but I'll be very surprised if the encyclical is received with open arms by those who have been critical of previous encyclicals" making similar statements.

HE SAID the work reflects John Paul's other encyclicals, especially the first, *Redemptor Hominis (Redeemer of Man)*. "It's a more theological document in the sense that he's picking up where he left off in *Redemptor Hominis* and applying it to the particular problems of work."

"The expenses involved in health care, especially in the case of accidents at work, demand that medical assistance should be easily available for workers and that as far as possible it should be cheap or even free of charge," the encyclical stated. This indicates a sympathy for socialized medicine, Msgr. Higgins added.

Msgr. Lally termed *On Human Work* a "very extraordinary document," observing that it continues the thought...of social teaching built around the concept of the person," instead of around some more abstract theory of justice.

It covers, he continued, myriad points in its discussion of work and in its reservations about both capitalism and collectivism or communism. And although the pope doesn't refute socialism (as it's understood and applied in some Western democratic nations), "he has strong words on Marxism."



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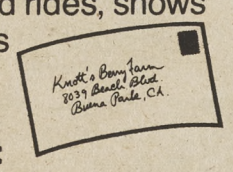
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Publication claims Cody affair a plot by Fr. Greeley

SC News Analysis

A series of newspaper articles charging Chicago's Cardinal John Cody with misusing $1 million in Church funds may have been part of an elaborate scheme hatched by Father Andrew M. Greeley, a controversial columnist-sociologist-author who has made a career out of being a thorn in the side of the Church.

The revelation was to have been made in an article to be published Tuesday in the *Chicago Lawyer,* a small monthly publication serving the city's legal community. But both Greeley and three of the nation's largest newspapers—the New York *Times,* Chicago *Tribune* and Los Angeles *Times*—beat the *Chicago Lawyer* to the punch.

IN AN APPARENT attempt to defuse the situation, Greeley claimed last Friday that his personal diaries had been "stolen" from his personal archives and that they would be used to prove "that I have engineered a plot" against the cardinal. Greeley is the author of the best-selling *The Cardinal Sins,* which a review in the Aug. 13 *Southern Cross* called a "publicity stunt of a book" and "low-grade crude."

The novel does have similarities to the current Cody affair in Chicago in that it attempts to discredit a fictional archbishop of the same city with much of the same unproved innuendo currently being levelled against Cardinal Cody.

The biggest surprise came this past weekend, when the Los Angeles *Times* and the two other papers shared a story charging that Greeley was the author of "an elaborate plot designed to topple (Cody) from power and replace him with a liberal cardinal in an attempt to influence future papal elections and install a liberal pope in Rome."

GREELEY has previously attempted to discredit the papal election process and cast it in the "liberals" vs. "conservatives" political arena. His *The Making of the Popes, 1978,* supposedly presents the reader with the inside and behind-the-scenes functioning of the conclave of cardinals, despite the fact that they are sworn to secrecy about the deliberations and voting inside the Sistine Chapel and that there is no reason to believe that any cardinal ever violated his oath and talked to Greeley or anyone else.

The *Chicago Lawyer* article was written by the paper's editor, Rob Warden, based on a set of transcripts of tape recordings Greeley allegedly made to himself several years ago. Greeley describes the tapes as the "moods, feelings, fantasies and emotions of the moment—the things I would like to have seen happen in my late-night, sleepy musings...they were dreams of many years ago which patently did not materialize.

But perhaps they did. Among other things, specifics of the Greeley "conspiracy" alleged by the *Chicago Lawyer* include the recruiting of an investigative reporter who would expose Cardinal Cody, in Greeley's own words, with "the worst kind of public scandal."

Greeley wanted Cardinal Cody replaced with Archbishop Joseph Bernardin of Cincinnati, the 53-year-old former president of the National Conference of Catholic Bishops because, he thought, once Bernardin was made a cardinal, he (Greeley) would have some influence over coming papal elections.

"NOW, GENTLEPERSONS, you say, 'How the hell can we get Joe Bernardin into the College of Cardinals?' I will tell you how we get him in. We get him to become archbishop of Chicago...we get rid of John Patrick Cody," Greeley is alleged to have said into his tape recorder.

"And how do we do that?" the *Chicago Lawyer* Greeley tapes ask. Greeley allegedly says: "We turn an investigative reporter loose on the archdiocese of Chicago, a really good one, mind you, maybe some son-of-a-bitch from out of town, and tell him to blow the Chicago thing wide open...how's that for a clever idea, co-conspirators?"

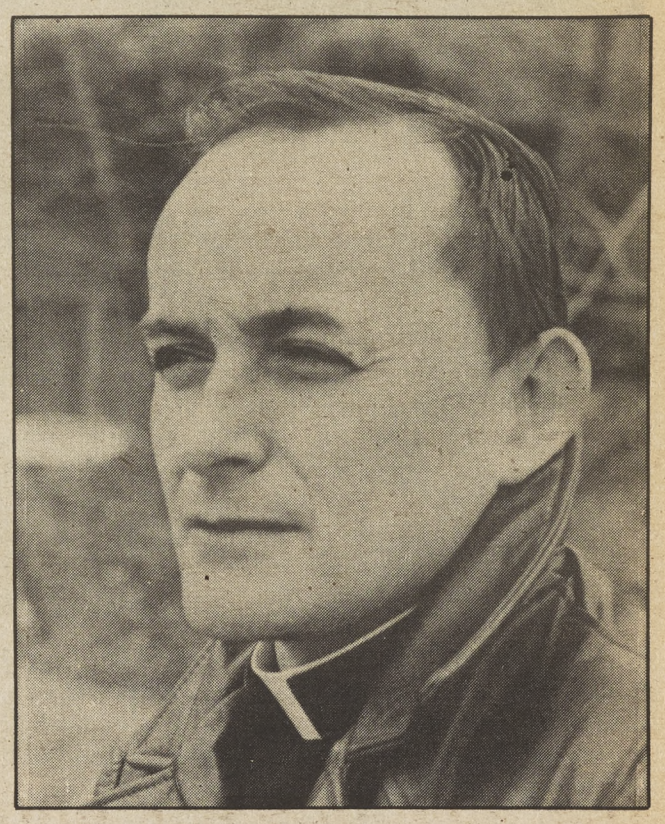
Both Cardinal Cody and the Chicago archdiocese have denied the truth of the allegations printed by the Chicago *Sun-Times,* and many of the city's Catholics have been rallying to the ailing 73-year-old prelate's defense.

THE CARDINAL DENIED the charges at a rally arranged by the Black Catholic clergy of Chicago and attended by more than 6,000 persons. He received a standing ovation; and Divine Word Father Dominic Carmon "expressed gratitude for everything you have done for our schools and churches during the 16 years of your administration." He was speaking for the 80 parishes in the black community.

"I've been on the other side of the news myself," said Father Melvin James, who coordinated the tribute of priests, Sisters and school children. "The cardinal was very supportive of me at that time and the parishioners were, too. I know how much it means."

Greeley's column is carried in a number of U.S. Catholic newspapers, but several have dropped him recently. Archbishop Peter L. Gerety of Newark, N.J., ordered the column out of the diocesan newspaper for what he said were "offensive" and "unjustified" remarks "concerning the men and women of Maryknoll" as well as for his attacks on the Church and his brother priests.

"I SIMPLY cannot permit that the rantings of Father Greeley...be given a forum in the pages of *The Advocate*....there are some basic rules for civilized discourse. Father Greeley has gone too far. He is out of bounds and as of this week he's out of *The Advocate.*"



Father Andrew M. Greeley

Jamaican reggae blends outrage and joy

By John Bird

TORONTO (NC) — Reggae music combines a hypnotic, "rock-steady" beat with lyrics proclaiming the need for justice for the poor. While the music is danceable, its lyrics are often serious political and religious statements against Jamaica's poverty and "downpressed" conditions, to use the island's English dialect term.

The reggae insights belong to Jamaican Jesuit Father Richard Ho Lung, who has written several reggae hits in Jamaica.

REGGAE "HAS grown out of the soul of the Jamaican who understands the sacredness of human life and the presence of the divine within man," he said.

There is "a sense of outrage that our lives have been devalued by an intrusive culture and an organized business world that rips people off," said Father Ho Lung. "We call it pressure music. It's a way of getting to our deep, deep, inner anger."

Besides venting anger, reggae music expresses ample amounts of joy and wonder.

"THE MUSIC is almost a kind of defiance of self-pity. The more you confront sorrow, the more you want to celebrate," said Father Ho Lung.

"Any poor person in Jamaica, even when he has nothing else, can say: 'This is beautiful, no matter how small it is.' A little flower, a piece of bread; or just waking up in the morning and breathing and seeing the mountains," he added.

Father Ho Lung said he uses the secular song forms of his homeland to express his religious joy and anger because "the sacred and the secular are connected."

"THE CHURCH needs to spill out into the streets and bless life as it is. And at the same time, the people need to bring their secular lives into God's life," the Jesuit said.

Father Ho Lung has also gone into the street. He describes his music as an avocation, saying he spends most of his time working in a squatter community of Kingston, Jamaica, called Mona Common, and a slum home for the destitute called Eventide.

Father Ho Lung has been working with them for several years, helping form cooperatives and communities.

Father Ho Lung describes Eventide as "government-run, but rather poorly run." He has organized groups of young people to do the "rock bottom dirty work" in the home such as clean out the feces in dirty wards.

"THERE WAS A repugnance, but they were drawn to it. A lot of young people's problem with the Church is that it just hasn't been challenging enough," he said.

Happy Birthday to you, Dear St. Francis. We will join in a year-long prayer for lasting peace among all nations and all families. We beg that you intercede for us with your friend, Jesus. You did it once while you were on earth, do it again as a special favor to your followers.

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Amendment proposed to ban abortions

By Jim Lackey

WASHINGTON (NC)—A major new constitutional amendment on abortion introduced by Sen. Orrin Hatch (R-Utah) has created a new controversy for the pro-life movement.

Hatch's amendment, which would give Congress and the states the power to regulate abortions, was immediately attacked by a coalition of pro-life groups that said it wanted nothing less than a full human life amendment.

BUT IT also was immediately welcomed by the National Conference of Catholic Bishops, which called Hatch's amendment "a significant opportunity to restore legal protection to unborn human life."

Hatch himself admitted that his proposal would fall short of a "direct constitutional prohibition on abortion." But he urged support for the measure, saying it would reverse the Supreme Court's 1973 decision on abortion and would not preclude a broader abortion amendment in the future.

Opponents of Hatch's amendment likened it to a "states' rights" approach on abortion, in which states would be given the power but would not be required to restrict abortions within their borders.

BUT HATCH contented his amendment is stronger than the states' rights approach because it would give Congress the power to set national standards on abortion and thus prevent any state from becoming an abortion "haven" for the rest of the country.

"When a greater consensus exists in this country on the repugnance of abortion—I will be among those seeking a direct constitutional prohibition on abortion," said Hatch.

"Although the senator means well," countered Paul A. Brown, director of the Life Amendment Political Action Committee, "this (pro-life) movement will never manage to pass two human life amendments."

HE URGED instead support for the human life bill, a proposal now pending before the Senate Judiciary Committee under which Congress by simple majorities in both houses would attempt to overturn the Supreme Court's abortion decisions by declaring the fetus a "person" in the legal sense.

The U.S. Catholic bishops, meanwhile, in a statement by Father Edward Bryce, executive director of the bishops' Committee for Pro-Life Activities, commended Hatch for "his willingness to provide leadership in the effort to protect unborn human life."

Father Bryce said Hatch's proposed amendment "would effectively reverse the Supreme Court's decisions in the abortion cases and would restore to the elected representatives of the American people their historic power to protect human life."

A HIGH-RANKING NCCB official, who asked not to be identified, later added that the NCCB would strongly back the Hatch proposal. "We'll go all out for it," said the official, who contended that "real world" political considerations dictated support for the measure during the current Congress.

One key group which had no immediate position on the Hatch amendment was the National Right to Life Committee, headed by Dr. J.C. Willke of Cincinnati. A spokesman said the committee's position would be determined at an early October board of directors meeting.

Hatch's amendment is significant because Hatch is chairman of the Senate subcommittee on the Constitution, which has scheduled several days of hearings beginning Oct. 5 on proposals for amendments dealing with abortion.

HATCH'S proposed amendment states:

"A right to abortion is not secured by this Constitution. The Congress and the several states have the concurrent power to restrict and prohibit abortions: Provided, that a law of a state which is more restrictive than a law of Congress shall govern."

U.S. bishops ask end to El Salvador aid

By Agostino Bond

WASHINGTON (NC)—The ongoing controversy about U.S. policy toward El Salvador was brought sharply into focus when during the week El Salvador's top government leader backed the U.S. position while the Senate voted tough restrictions on the Reagan administration's aid proposals.

The events showed that the human rights record of the Salvadoran government continues to be a key problem for supporters of the ruling civilian-military junta.

THE SENATE vote came after Dominican Bishop Thomas C. Kelly, general secretary of the U.S. Catholic Conference, sent a letter to Senate members reiterating the U.S. bishops' "repeated requests" for an end to military aid to the combatting forces in El Salvador from all foreign sources.

The activities took place at a time when Reagan administration officials said public support in the United States is lukewarm toward the Salvadoran government. In an effort to enchance public support Jose Napoleon Duarte, president of El Salvador's junta, left for the United States Sept. 18 for a 10-day visit.

In a series of press interviews and public statements Duarte asked Americans to pray for his war-torn country and he supported the U.S. position that the guerrilla war in his Central American nation is being formented by communist governments.

DURING DUARTE'S visit the Senate approved tough restrictions on further U.S. aid to El Salvador. The restrictions were opposed by the Reagan administration and Duarte wrote a letter urging the restrictions be defeated.



NC photo from KNA

HAMMOCK CRADLE—A baby rests in a makeshift cradle at a Salvadoran refugee tent camp in Honduras. The camp, like others, has virtually no furniture, cooking utensils, or other basic needs.

The Senate restrictions, voted Sept. 24, would require Reagan to certify twice a year that El Salvador's government is making process in human rights and political reform, otherwise the aid would be cut off.

The restrictions, however, fell far short of those recommended by the U.S. bishops. In a letter to Senate members a week before the vote, Bishop Kelly said the U.S. bishops support the position of Bishop Arturo Rivera Damas, apostolic administrator of San Salvador, El Salvador, that all foreign military aid to the government and guerrillas be stopped.

PRIOR TO Duarte's arrival in the United States, a Salvadoran Catholic Church agency said the government was responsible for the disappearance of 1,026 people.

Former Episcopal priest ordained by Card. Cooke

NEW YORK (NC) — Father George Rutler, an unmarried former Episcopal priest, was ordained a Roman Catholic priest by Cardinal Terence Cooke of New York in St. Patrick Cathedral.

Father Rutler, as an unmarried man, did not come under the special cases now pending of married Episcopal clergymen entering the Catholic priesthood.

IN 1980 the National Conference of Catholic Bishops announced it was developing provisions for ordaining married Episcopal clergymen to the Roman Catholic priesthood.

That move drew criticism from some Episcopalians.

But Father James Parker, a married Episcopal priest accepted into the Catholic Church and now assisting Bishop Bernard Law of Springfield-Cape Girardeau, Mo., the Church's delegate for admission of married Episcopal priests, said other unmarried Episcopal clergymen, like Father Rutler, have left their church and subsequently been ordained as Catholic priests. "There's nothing out of the ordinary about his situation," said Father Parker.

FATHER RUTLER, as a priest of the Archdiocese of New York, is expected to be assigned to work in the archdiocese after he completes his theology studies in Rome.

The 36-year-old Father Rutler became an Episcopal priest in 1969. He served as a curate and later pastor of the Church of the Good Shepherd, Rosemont, Pa. He entered the Roman Catholic Church in 1979.

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Says shroud of Turin is authentic

By Liz Schevtchuk

WASHINGTON (NC)—The Shroud of Turin is authentic and points to the death and resurrection of Christ, according to two researchers who have studied the shroud, believed to be Christ's burial cloth.

In *Verdict on the Shroud*, subtitlted *Evidence for the Death and Resurrection of Jesus Christ*, researchers Kenneth E. Stevenson and the Rev. Gary R. Habermas compared the scientific, archeological and biblical data on the shroud and Christ's crucifixion and resurrection and determined: "Thus the facts point strongly to the two conclusions that the shroud is an actual archeological artifact and that it is Jesus' burial garment."

THE SHROUD shows the full image of a man who appears to have been crucified. Among other details it reveals what seem to be bloodstains, wounds from nails, marks of beatings or scourging, and intact, unbroken legs. (The Romans usually broke the legs of crucifixion victims but, according to the Gospels, Jesus' legs were not broken.) Initial scientific testing indicated that the shroud is about 2,000 years old and probably came from the Middle East, but conclusive tests to determine its age have not been performed.

Stevenson was a member and temporary spokesman for the Shroud of Turin research project, the team of scientists who have conducted extensive tests on the shroud and are still analyzing the data.

"THE SCIENTISTS on the investigating team are unanimous in concluding that the shroud is an actual archeological artifact," stated the authors of *Verdict*. Stevenson and Mr. Habermas cited the "exact anatomical and pathological data" on the shroud indicating it held the body of a man crucified in the manner coinciding with the New Testament narrative of Jesus' crucifixion. They also discussed the unlikelihood that the shroud, with its details and scorch-like image, could have been faked by painters or anyone else.

The information gleaned from the shroud backs up the biblical account of Jesus' death and scientific probability indicates it is highly unlikely any other person was crucified in Palestine at the same time as Jesus was, in the same exact manner, the authors wrote.

"This leads to high probability that Jesus of Nazareth and the man buried in the shroud are the same person," the authors stated.

THE SHROUD contains no signs of decomposition by the dead body or of blood smears which would have resulted from unwrapping the cloth from the body in the usual manner, Stevenson and Mr. Habermas said.

"Then we find that Jesus' dead body most probably produced a heat or light scorch. These points, plus the close correspondence to the Gospels and to history on these and related issues, all argue strongly for Jesus' resurrection," they stated. "Although proof is not available here, a very probably case for Jesus' resurrection has been provided."

Despite their claims, the authors also added that "the conclusion reached in this book is a cautious one. Although the shroud may somehow still turn out to be inauthentic, we must decide on the evidence before us. This evidence indicates that it is very probably the actual burial garment of Jesus, an object which gives insights into Jesus' physical death and scientific evidence for His resurrection."

IN THE FORWARD of the book, another shroud analyst, Lawrence Schwalbe of the Los Alamos National Scientific Laboratory where a number of tests are being conducted, said that the debates over whether the shroud was Jesus' burial cloth "are likely to continue, for science has not yet and perhaps never will provide the answer."

Pius XII kept silence to save hidden Jews

LONDON (NC)—A British Catholic historian says Pope Pius XII withheld condemnation of Nazi atrocities during World War II because he did not want to jeopardize the lives of thousands of Jews hidden by the Vatican.

A defense of Pope Pius' actions is contained in a newly published book, *The Papacy in the Modern World*, by Father J. Derek Holmes, history professor at Ushaw College, Britian's largest Catholic seminary.

THE POPE'S "own work on behalf of the Jews might have been endangered by a public denunciation of the Nazis, even though such a denunciation might have justifed the moral repudiation," writes Father Holmes.

"More than half the Jews in Rome were being sheltered in ecclesiastical buildings that had been opened to them precisely on the instructions of the pope himself," he adds.

As many as 30,000 Jews were saved in Italy as a result of help given by "righteous Gentiles," he writes.

THE AUTHOR also says that Ernst von Weizsacker, German ambassador to the Vatican during the war, tried to persuade the Vatican to avoid words or actions that would irritate the Nazis because he believed they planned to kidnap the pope before the Allies reached Rome.

Von Weizsacker protected the pope by concealing the pontiff's anti-Nazi views from his German superiors and by telling German authorities that the pope was sympathetic to the German opposition to communism, says Father Holmes.

"Judging from the pope's correspondence with the German bishops, fears of reprisals would seem to have dominated his attitude toward the fate of the Jews in Germany. He was certainly well-informed and there is a suggestion of total helplessness in his letters in the face of such incredible evil," adds the priest.

FATHER HOLMES' book is based on documents released by the Vatican Archives over the past 15 years.



DCCW MEETS—Mrs. Max Widenhoff, president of the Diocesan Council of Catholic Women, announces plans for the Oct. 28 convention during a meeting at St. Rose of Lima Church in Chula Vista. At her side is Msgr. William Bergin, the spiritual director of the organization.

Court overrules ex-priest

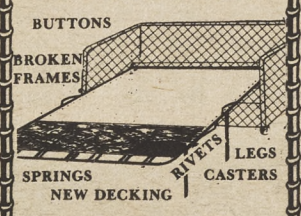
RICHMOND, Va. (NC)—A federal appeals court has held that a married former Catholic priest is not entitled to help from the courts in fighting the celibacy requirement for ordained priests in the Catholic Church.

The former priest, Joseph T. Sere of Alexandria, Va., sued Bishop Thomas Welsh of Arlington, Va., after being denied permission to return to the active priesthood. He is married and has one child.

U.S. DISTRICT Judge Albert V. Bryan Jr. of Alexandria had dismissed the suit.

Sere, who represented himself, contended that the court should step in because the issue affects the public order. The Fourth U.S. Circuit Court of Appeals in Richmond upheld Judge Bryan's dismissal of the suit, noting that under precedent established by the U.S. Supreme Court "civil courts must decline to determine questions of ecclesiastical doctrine."

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Into Thy hands, O Lord, we commend the spirits of these belored ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

ANFUSO, Giuseppe. Husband of Grazia Anfuso; father of Alex Anfuso and Maria Ballarino; brother of Francisco Anfuso; five grandchildren. Funeral Mass: Sept. 14, Our Lady of the Rosary Church.

Goodbody Mortuary

ANTL, Marion Grace. Mother of James A. Antl and Judith Flisher; one grandchild. Funeral Mass: Sept. 15, Our Lady of the Sacred Heart Church.

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COLE, William Edward. Husband of Lillian M. Cole; father of Stephen, Michael, and John Cole; two grandchildren. Funeral Mass: Sept. 15, St. Therese Church.

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MUSSER, Josephine. Mother of Robert K., Joseph L., and William Musser, Betty Gab, and Lucy Teacher; 15 grandchildren, 20 great-grandchildren. Funeral Mass: Sept. 15, St. Patrick Church.

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Media Notebook

Film's Catholic angle lacks sensitivity

By Michael Gallagher

NEW YORK (NC) — *True Confessions* (United Artists) is well titled. It's the stuff of pulp fiction and, though its lack of pretension may be to its credit, it unfortunately lacks the kind of dramatic punch that pulp fiction must deliver.

The time is the late 40s and the plot, which bears some remarkable similarities to Robert Aldrich's *Hustle* of a few years back, centers around the efforts of a tough Los Angeles police sergeant, Tom Spellacy (Robert Duvall), to find the killer of a young prostitute murdered in spectacularly grisly fashion. This is the kind of movie that likes to linger over sordid details, here getting an extra measure of titillation from them by laying on a heavy dose of Catholic atmosphere.

FOR, AS IT HAPPENS, the sergeant's brother is Msgr. Desmond Spellacy (Robert DeNiro, who looks even less Irish here than he looked Jewish in *The Last Tycoon),* an up-and-coming young monsignor, the right-hand-man of the cardinal himself.

Tom Spellacy eventually links the murdered woman to a prominent Catholic layman named Amsterdam (Charles Durning) whom his brother has been closely associated with in the allotting of lucrative building contracts for diocesan projects. To make matters worse, the monsignor himself is linked, although innocently, to the dead prostitute, who seems to have devoted most of her brief career to prominent Catholic laymen.

If the sergeant proceeds against Amsterdam, it will mean that his brother's ecclesiastical rise will be cut short. And it's more than disinterested duty that propels Tom Spellacy. He loathes Amsterdam for his prestige and respectability and he feels excluded from his brother's world.

TRUE CONFESSIONS' centerpiece is a pair of fine performances by DeNiro and Duvall. All of this good acting, however, is in the service of a mediocre script by John Gregory Dunne (who wrote the novel upon which it is based) and his wife, Joan Didion.

The tenor of the film, directed by Ulu Grosbard, is essentially sympathetic toward things Catholic, but it's a shallow, perhaps condescending, sort of sympathy. And though the Dunnes do a passable job with characterization, they show little concern for the demands of credibility, even the modest ones in force in this kind of movie.

Would, for example, a man whose business depends upon an untarnished reputation jot down on company stationery a friendly little note recommending a prostitute to a maker of pornographic movies?

There are at least two slip-ups in the Catholic area. DeNiro tells an altar boy not to put so much wine in the chalice next time when, of course, the priest himself is the one who pours the wine. Nor would even a cardinal in 1948 be able to remove a troublesome monsignor with the ease shown here — if indeed he could manage it at all.

TRUE CONFESSIONS has its moments, but it's only moderately entertaining. Because of its relentless concentration upon the seamy side of things — a lot of time spent in brothels and well-stocked morgues, some glimpses of a pornographic film in which the murdered woman appears — and because of its not especially sensitive exploitation of its Catholic aspect, the U.S. Catholic Conference has classified it A-IV — morally unobjectionable for adults, with reservations. The Motion Picture Association of America has rated it R — restricted.

RECENT FILM CLASSIFICATIONS

Chariots of Fire (Warners): A-I, morally unobjectionable for general patronage; PG, parental guidance suggested.

The French Lieutenant's Woman (United Artists): A-III, morally unobjectionable for adults; R, restricted.

Only When I Laugh (Columbia): A-II, morally unobjectionable for adolescents and adults; R, restricted.

Southern Comfort (Fox): A-III, morally unobjectionable for adults; R, restricted.

Can't kill rumor

Southern Cross continues to receive letters protesting a non-existent proposal to ban religious broadcasts. Recently the National Catholic News Service in Washington reported that more than 8,000,000 Americans have been duped into writing in response to this unsubstantiated rumor on religious broadcasting.

This unprecedented letter-writing campaign apparently can be traced to a petition filed with the FCC in 1974 asking that agency to freeze construction permits on all applications by religious groups and other sectarian schools, colleges, and universities for: non commercial, reserved educational FM and TV channels. The petition has long since been denied by the FCC. No one knows who's keeping the rumor alive nor why Catholics are responding to it with such vigor.

Christophers mark 30th

NEW YORK (NC)— It was just at the end of World War II when the word went out in 1945 to American Catholics: "Better to light one candle than curse the darkness."

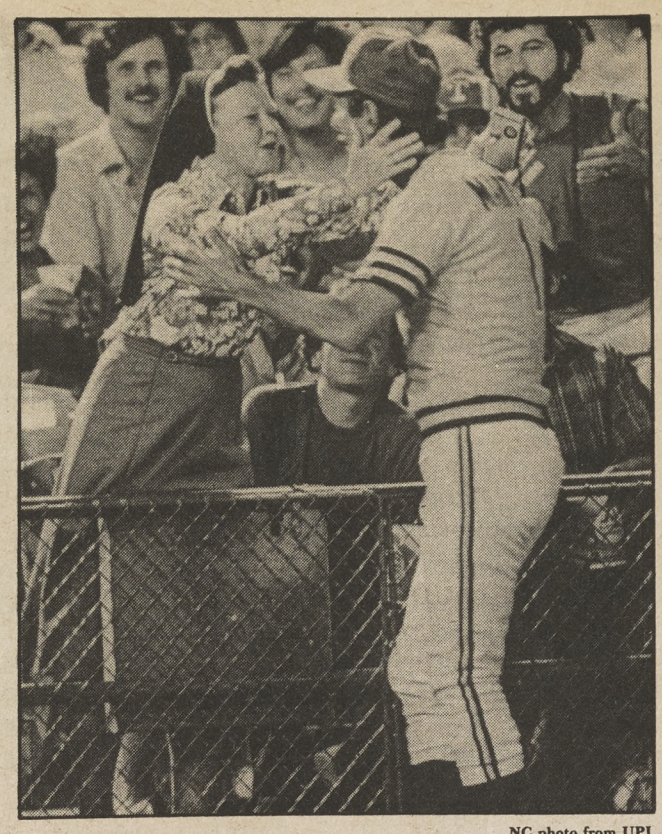
The 3,000-year-old Chinese proverb chosen by the late Father James Keller, author of *You Can Change the World,* became the slogan for the Christopher movement and is still very much a part of its philosophy. The movement marks 30 years on television with a *Christopher Closeup* program on Oct. 8 to be carried on 77 commercial stations in the United States, including KGTV, Channel 10, at 5:55 a.m.

ACCORDING TO ITS director, Father John Catoir, 50, the program will be one of reminiscence. But the format will be switched.

Actress Ann Blyth, who was among other film luminaries such as Irene Dunne, William Holden, and Paul Douglas on the original 1951 shows, this time will do some of the interviewing of Father Catoir and Jeanne Glynn, the program's co-hosts.

"The Christopher movement is needed in a world of cynicism and decaying morals. Some people can make a significant difference in government, television, education, or the press," said Father Catoir.

"WE'RE WORKING against the tide," according to Father Catoir, who came to the leadership of the movement after the death of Father Keller in 1977. "The average person says it's too simplistic to say that one person can make a difference."



NC photo from UPI

SISTERLY KISS — An unidentified nun gives Oakland Athletics manager Billy Martin a hug and a kiss between innings at Arlington, Texas.



30 YEARS—Taping *Christopher Closeup*'s 30th anniversary program are, from left, Father John Catoir, Ann Blyth, and Jeanne Glynn.

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Around the Diocese

"Sunday Mass, a Catholic Liturgy for Television"

Channel 39
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Celebrant

BENEFITS

Church of the Good Shepherd benefit Oktoberfest, Oct. 2-4, parish grounds, 8200 Gold Coast Dr., Mira Mesa. Public invited. Details: 271-0207.

St. Patrick Church, annual benefit Oktoberfest, Oct. 10-11, parish grounds, North Park. Public welcomed. Details: 282-2848.

St. Pius X Church of Jamul, annual benefit gymkhana, Oct. 4, beginning with parade, 9 a.m. Public invited. Details: 466-5016.

St. Elizabeth Seton annual benefit Oktoberfest, Oct. 4, parish grounds, Rancho La Costa, Carlsbad. Public invited. Details: 438-3393.

St. Therese Mothers' Guild benefit pancake breakfast, 8 a.m.-1 p.m., Oct. 4, parish social center, 6061 Camino Rico, San Diego. Donation: $1.75.

St. Elizabeth parish annual benefit fiesta, Oct. 3-4, in Julian. Public invited. Details: 765-1297, 765-0687.

Holy Spirit parish annual benefit Western Days carnival, Oct. 2-4, on school grounds, 55th St. and College Grove Way, San Diego. Details: 262-0063.

EDUCATION

Augustinian Father Jerome Bevilacqua scripture class, 7:30 p.m., Oct. 5, St. Patrick Church, North Park, and Mass with healing service, 8 p.m., Oct. 6, Mary, Star of the Sea Church, La Jolla. Details: 271-1675.

Patrons sponsors seminar on "Divorced and Separated Catholics in Today's Church," 12:30 p.m., Oct. 3, St. Patrick's parish hall, North Park. Donation: $5. Details: 422-9130, 278-8239.

New semester starts Oct. 5 for Hebrew language classes at all levels, 10 a.m.-noon Mondays at Jewish Community Center, 4079 54th St., San Diego, with instructor Gertrude Yellin, graduate of a Hebrew university. Details: 296-3620.

St. Madeleine Sophie's Training Center open house, 9:30-11 a.m., Oct. 7, 2111 East Madison Ave., El Cajon. Details: 442-5129.

LITURGIES

Immaculate Conception Fraternity, Third Order Secular of St. Francis, marks feastday of St. Francis Oct. 4 with Mass and pot-luck, 1:30 p.m., Immaculate Conception Church, Old Town. Public invited. Details: 276-0560, 584-4635.

San Luis Rey Prayer Community Mass with healing service; Father Ralph Weishaar, OFM, principal celebrant, Old Mission San Luis Rey, near Oceanside. Public welcomed. Details: 439-3786.

Apostolate of the Sacred Heart memorial Mass for Father Francis Larkin, SSCC, and mini-seminar, 9 a.m., Oct. 10, Holy Family Church, Linda Vista. Details: 583-0765.

Blue Army of Our Lady of Fatima first Saturday Mass, 7:45 a.m., Oct. 3, Church of St. Mary Magdalene, 1945 Illion St., San Diego. Details: 276-3693. Rosary March at Nazareth Retirement Home, 6333 Rancho Mission Rd., San Diego.

ORGANIZATIONS

Father Thomas B. Austin Council, K of C, dinner honors past grand Knights, 6:30 p.m., Oct. 2, CPO Mess, NAS Miramar. Donation: $12. Reservations: 463-0401.

Court Our Lady of Grace, CDA, luau, 6 p.m., Oct. 10, Holy Trinity parish hall, 405 Ballard St., El Cajon. Public invited. Donation: $5. Details: 444-9603, 447-4382.

Court St. Clare, CDA, new members' Mass and reception, 1:30 p.m., Oct. 4, St. Patrick Church, North Park. Details: 284-0830.

Catholic Alumni Club for single college graduates and nurses annual "Fiesta Grande" membership party, 5 p.m., Oct. 11. Location and reservations: 560-9088.

RETREATS

Franciscan Retreat Center, Old Mission San Luis Rey, first Friday Day of Recollection, 10 a.m., Oct. 2; donation: $4, includes lunch. "Bible for Beginners" special weekend retreat, Oct. 16-18, conducted by Franciscan Father Warren Rouse. Donation: $50. Details: 757-3659.

Hispanic Youth Retreat, Oct. 9-11, Camp Oliver, Descanso, sponsored by Office of Hispanic Evangelization and Diocesan Charismatic Renewal Center. Details: Robert Martinez, 297-7117.

SPECIALS

Sister Mary Vivian Wurth, OSB, marks golden jubilee of her religious vows at a Mass, 7 p.m., Oct. 3, Benedictine Convent of Perpetual Adoration, 3888 Paducah Dr., San Diego, refreshments follow. Public invited. Details: 274-1030.

Please note that all items for Around the Diocese must be received in writing no later than noon on the Friday preceding the Thursday publication. We cannot accept any items over the phone at any time.

Autistic group meets

The San Diego Chapter of the National Society for Autistic Children holds its first meeting at 7:30 p.m., Oct. 6, in USD's De Sales Hall, Alcala Park.

The theme will be "Religious Ministry and the Handicapped Person."

Speakers include Pastor Don Meyers, Luthern chaplain at the Home of Guiding Hands; Betty Britschgi, special religious education consultant for the diocese; Sister Kathryn Jennings, OSB, director of services for disabled people, Catholic Community Services; and Pastor Kenneth Kent of Bayview Baptist Church, Chula Vista.

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BINGO SCHEDULE

ST. ELIZABETH SETON PARISH CENTER 6628 Santa Isabel, Carlsbad Mon. 7:00 p.m.; doors open 6:30 p.m. Lic. #21010	**ST. PATRICK CHURCH** **will have bingo on Oct. 10th (Sat) and Oct. 11th (Sun), 12 noon-9 p.m., during the annual Oktoberfest**
ST. DIDACUS SCHOOL HALL 4630 34th St., San Diego Thurs. 7-10 p.m.; Early Bird 6:30 p.m. Lic. #666	**ST. PATRICK PARISH** 3585 30th St., San Diego Wed. 7-10 p.m. Lic. #624

WHAT DO THESE PEOPLE HAVE IN COMMON?



Mike and Kathy Lehn are working in Kavieng, Papua New Guinea. Mike is a high school teacher, and Kathy teaches at the school of nursing.



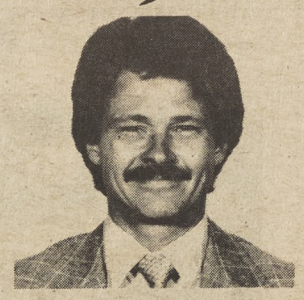
Sandra DiCarlo is a teacher in Saipan in Micronesia.



Mary Taylor is a nurse, working with the lepers in Khon Kaen, Thailand.



Theresa Giggar is a secretary working in the Archdiocese of Tamale in Ghana, West Africa.



Gary Cyr works for the communications department in the Diocese of Udon Thani, Thailand.



Robert Biale is an agriculturalist/ construction worker in the Highlands of Papua New Guinea.

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"He sacrificed the options for the Mission Sunday collection."

Mission Sunday
October 18, 1981

De mucho valor el seminario para jóvenes: Medina-Flores

Por Hna. Alicia Salcido, RJN

El Seminario: Renovación de Vida organizado por la oficina diocesana de Juventud Hispana bajo la dirección de Armando Medina-Flores, tuvo lugar los días 19 y 20 de septiembre y tuvo como objeto estudiar como: Salud y Sanación son Medios para una Renovación de la Persona Humana. Se reunieron 42 jóvenes de las diferentes parroquias.

El grupo estudió muy a fondo la oración y fe como medios de sanación. Todo fué orientado por medio de una reflexión sobre experiencias concretas de la vida y guiadas por medio de la palabra de Dios.

JOE MELTON, psicólogo clínico y consejero matrimonial con vasta experiencia pastoral, originario de Bakersfield, Calif., se unió con Armando Medina-Flores para hablar sobre la Oración, Fe, Biblia, Psicología y Relaciones Humanas. También dirigieron varias dinámicas donde envolvieron a todos los participantes, siempre encaminándolos a situarse en su realidad como persona buena, llena de dones y capacidades. La Hna. Alicia Rastrapo ayudó en la coordinación de los dos días, y con su espíritu alegre animó al grupo y sirvió de gran apoyo a los dirigentes.

Armando Medina-Flores piensa que: ''Esta oportunidad que tuvieron jóvenes y adultos fué de mucho valor: primeramente, porque nos unió a jóvenes y adultos en un ambiente de fraternidad, apertura, diálogo y fe. Ojalá que los próximos seminarios (uno cada mes) más jóvenes y adultos puedan seguir participando cómo lo hicieron este grupo que vinieron de Encinitas, San Diego, El Cajon, Bakersfield, y Fallbrook.''

El joven Juan Parra de 14 años de edad de San Diego habla así: ''Al mirar y admirar el gran trabajo que Dios hizo, al crear la gente con la que he convivido estos dos días, he sentido su gran amor. También he admirado la transformación que ha tomado lugar no solamente en mí, sino en todos los que han participado. Pienso que nuestras vidas han cambiado y que Dios ha obrado milagros en los corazones de todos aqui reunidos. Ahora no me siento solo, me siento muy bien acompañado, me siento con muchos hermanos en Criso, que sienten, aman, creen y esperan como yo siempre lo he hecho pero, no había reflexionado en mis sentimientos ni pensamientos.''

LUZ JIMENEZ de 18 años de edad de Fallbrook, Calif., dice: ''Ha sido una experiencia que me ha ayudado a profundizar en mi religión, y mi fe; y me ha enseñado a ver mi relación con El, conmigo misma y con la gente, este fín de semana se lo recomiendo a todos los jóvenes, espero que tengamos muchos de estos y que nos jóvenes se aprovechen de ellos, porque sí que los necesitamos y yo sé que todos los jóvenes también los necesitan.''



SEMINARIO JUVENIL — Armando Medina-Flores (guitarra en mano), coordinador de ministerios juveniles para hispanos, acompaña al grupo de participantes a cantar durante la Misa que se celebró para el seminario juvenil: Renovación de Vida, el 19 y 20 de septiembre.

Calendario de Eventos Diocesanos para Hispanos

Octubre 1-7

Oficina de Evangelización 297-7117

Oct. 2-23: Clase de Educación Adulta, Ntra. Sra. de los Angeles, 7-9 p.m.
Oct. 6: Evaluación: Visitadores por Cristo, Ntra. Sra. de Guadalupe, Otay

Padre Hidalgo Center 235-6291

Oct. 6: Curso, ''Documentos de la Iglesia: Vaticano II, Biblia...,'' St. John, Encinitas, 7-9 p.m.

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The name of the business:
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JAMES C. GRISAFI
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This business is unincorporated.
/s/BEN P. GRISAFI, Editor
This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County, on August 25, 1981.
SC: 9/10, 9/17, 9/24, 10/1

FICTITIOUS BUSINESS NAME STATEMENT
81-17524

The name of the business:
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San Diego, CA 92101
JOSE NUNO WALTERS
2696 B St.
San Diego, CA 92102
This business is conducted by a general partnership.
/s/JOSE N. WALTERS
This statement was filed with Robert D. Zumwalt, County Clerk of San Diego County, on September 14, 1981.
SC: 9/24, 10/1, 10/8, 10/15

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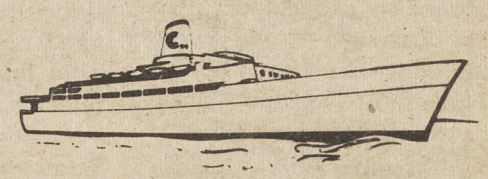
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Grenada, West Indies	Wednesday	2:00 PM	7:30 PM
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(Signed) _____

(Signed) _____

Effective June 1, 1981 thru May 31, 1982